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THE GOOD SHEPHERD MOVEMENT

A LIVING LITURGY

mission bulletin

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THE 'PEOPLE'S COMMUNES'

THE recent military events in the Formosa Strait have served to distract public attention both within and outside China from an essential transformation, or perhaps revolution, that is taking place in China today. After the division of the land; after the establishment of the collective farms and the collective centers for purchasing and distribution, Red China is starting a complete social reorganization of the countryside.

The Chinese Communist press is inexhaustible about the advantages of the new reform and gives us ample documentation. At first sight, at least, the projects under execution seem to be extremely advanced ideologically and to surpass all that has been done of this kind in the Soviet Union.

The principle of the reform is as follows: Instead of the collective farms and production cooperatives, (the yield of which, as they agree, remains weak, because of their restricted size and the small number of workers,)—the Chinese Reds have created a new basic unit of society, much larger and more powerful than any previous collective or cooperative. This new unit has been termed the "People's Commune."

The "Commune," probably the brain storm of Mao himself, will consist, according to circumstances, of 10,000 to 50,000 people. It comprises and merges into one single unit the organizations of the "District" and

of the cooperatives. But, it is not only an economic organization. Within the limits of its territory, it will supervise all human activities, not only agriculture, but also industry, commerce, education and militia.

All phases of production and work come under the "Commune." The farmers who join (of course "voluntarily") the Commune organization must hand over the little plots of land they still possess, their cattle and their tools. For the time being they are still allowed to keep some domestic animals and fowls, but they are assured that this is only for a short time.

The "Commune" decides what work each person is to perform. The person is assigned to work in the fields, that one is assigned to work in the kitchen, while another is sent to the army. It means alienation of individual liberty for the profit of the communal organization.

Salaries are fixed by the "Commune." Three systems are being tried. It is foreseen that a bonus will be given for the "elite" workers and also that salaries will be reduced for those who lack "enthusiasm for the work," and of course also for those who are of "bad will."

No one may have a house of his own but must lodge in communal dormitories or in quarters belonging to the "Commune." No meals will

taken "at home," since dining rooms and canteens are provided. The women go to work just like the men, and the children will be raised in nurseries.

The first experiments of the "Communes" started in April, and Honan Province was the testing place. As a model they mention the Commune "Sputnik," established on April 22, 1958. According to the Communist press its progress has been marvelous. This is ascribed to the fact that the commune "Sputnik" has been able to "ideologically emancipate the masses, and, according to Communist style, make them think, speak and act with courage and boldness."

When one reads the twenty-six articles which make up the charter of the Commune "Sputnik," one has a feeling of despair for the fate of the "Sputnikers." This is forced regimentation, barracking for life, unceasing control, day and night, of the individual by the Commune authorities. The most frightening aspect, of the whole system, however, is the suppression of all normal family life.

For centuries missionaries have been deeply impressed with the high conception of family life in China. This closely knit basic social unit of Chinese society was not only one of the chief sources of China's strength and the foundation of her stability but also a contributing factor to missionary success in that country. Invariably conversions were made on a family-scale, and even on a village-scale in places where everyone in a particular village was related.

It is not difficult to understand, then, why the Communists chose the family group as one of its first targets, and tried to destroy it by their new

marriage law, aptly named by the people the "Divorce Law." This effort on the part of the Communists was doomed from the start as the Chinese firmly adhered to their centuries-old custom of marriage, and pointedly disregarded the new law.

What the Chinese Reds failed to achieve under a semblance of due processes of law, they began to attempt by force this past summer under the guise of the "People's Communes." One Province has boasted that it has already "set free seven million women from their household tasks to join labor brigades" through the communal organization.

Under this new system, husband and wife may meet at mealtime if they happen to be working in the same area. They may then meet their children who have been placed in communal nurseries, but family life as they knew it formerly is at an end.

The people have also been warned that they must not expect better food in the dining rooms than they used to get at home. The authorities have stated that the new system enables them to save food since the people have a right to food only if their work satisfies their masters. Beyond the food necessary to keep them in working condition, they have a right to little else.

The Communists proclaim "that the present people's commune offers our country a good form of organization to accelerate socialist construction and the transition to communism." To free people everywhere, such a system represents the crowning achievement of ten years of ruthless tyranny—the complete dechristianization and dehumanization of life.

*Facilities for large gatherings,
sports and social functions aid
missionary work in Formosa —*

TAICHUNG CATHOLIC CENTER

— By Rev. William J. Richardson —

BAMBOO Alley" is a side street off the main traffic artery running through Taichung City in Central Formosa, and deriving its name from the endless rows of shops lining both sides of the narrow lane selling bamboo poles. Far down the street, in the shadow of a tall radio antenna, stands what appears to be a primary school. Over the gate, however, instead of the usual: Taichung Primary School, hang the Chinese characters: "Taichung Catholic Center."

Begun in June of 1955 by Father John Sullivan, M.M., the "Center" has a well built compound, including a two-story main building, a smaller brick building which houses the chapel and Director's office, and an outdoor basketball court. The layout of the main building includes the library, recreation and music rooms on the ground floor, with two large club or meeting rooms and a sewing room above. The choice of location in the Prefectural City of 250,000 was deliberate, both for the name and because Taichung is the actual center not only of Formosa, but of the two million people living in the Taichung Prefecture.

Facilities for Mission Work

The purpose of the Center, as envisaged by the Ordinary, Msgr. William Kupfer, is to provide a suitable

place for the city's four thousand Catholics to meet for religious and social functions, to house the various Prefectural organizations, and to provide suitable facilities for Catholic sports activities. While intended to assist the pastors in such works as the instruction of converts, the Catholic Center leaves to the individual pastors the final examination and actual decision to baptize these converts.

Unlike the Hong Kong and Vietnamese Catholic Centers, Taichung has no commercial bookstore of religious articles outlet. Occasionally, letters are received from missionaries in other parts of the island requesting this or that book, a statue or a scapular. Such letters are referred to the Huai Ming Press in Taipei. Again, unlike its counterparts in other mission areas the Taichung Catholic Center is not considered a Catholic Central Bureau.

The Center is intended to embrace all phases of Catholic life, for both young and old, and is not merely a youth center. In practice, however, the latter requires some explanation. Naturally, since the young people have more leisure time and since there are more activities scheduled for their interest, the majority of those who avail themselves of the Center's facilities are students of the middle school and college level. While maintaining the principle of not being a youth

center, these students *are* given special attention.

Previously, in order to cope with the many abuses by outsiders who took control of the sports facilities, started fights, and generally caused disturbances, a membership card system was used. Since then, however, trouble makers have been at a minimum, so that the membership card has been replaced with an admittance card for each activity in which the person wishes to participate. This card costs U.S. 7 cents for each activity.

Today the Center is a beehive of activities, as diversified as possible, to include every segment of the Catholic population of the city, and to interest various groups of the pagan population. A detailed account of all the activities at the Center is beyond the scope of this article, but we shall at least mention all the activities and go into greater detail on the more important ones.

A distinction must be made between the activities at the Center which continue throughout the year and those which are carried on only during the summer vacation period. This year the summer program began on July 28th, and continued through August 30th. During that time activities were in progress from 8:00 A.M. until 10:00 P.M., including a morning Mass each day. In the course of the article, the programs held throughout the year and those proper to the summer session will be differentiated.

Various Functions

The Catholic Center was the scene of welcome for Thomas Cardinal Tien when he visited Taichung last Octo-

ber. Beneath a brilliant fireworks display, some 3,000 Catholics, representing all the parishes of the Prefecture, jammed the outdoor court to hear the welcoming speeches and to attend the Cardinal's Mass. It was a joint celebration, both to welcome the only Chinese Cardinal and to celebrate Mission Sunday, with special prayers for those on the mainland of China.

Later the same month, the mood of the Center was changed from rejoicing to that of keen competition, as the Presidential Cup Basketball Tournament was held. This tournament, now an annual affair, was inaugurated last year to honor President Chiang Kai-shek on his 70th. birthday. Some forty teams played an elimination contest to win the coveted trophy.

On the evening of the final game, the Center was literally overrun by some 4,000 basketball enthusiasts, while 2,000 more in the streets clamored for admission. The tense final game ended in a close score, giving the Taichung Police team victory and the trophy.

This type of tournament, made up entirely of outside teams, is a very effective way of advertising the Church, while avoiding the great expense and time entailed in developing a Catholic team. The results are usually better because only the best teams are invited, providing both great interest and publicity. All that is really required is a stadium to rent, a little advertising and a trophy.

In October it is expected that sixty teams will vie for the Catholic trophy, with the preliminary games being played at the Taichung Catholic Center and the final game at a much lar-

ger arena, since the Center has no facilities for spectators.

In addition to using the Center for large outdoor gatherings, it is also the headquarters of the Taichung Catholic Students' Association. This is a group composed of Catholic and university students in the Taichung area, under the direction of a Jesuit Father. The Association uses the facilities of the Catholic Center for its meetings and retreat days. Annual retreats for the Prefecture's catechists are also held at the Catholic Center.

Boys and Girls Clubs

The Taichung Catholic Center Boy's Club, with sixty members, is made up principally of middle school students who live in Taichung City. They have several weekly gatherings, including a Mass Server's group, who meet on Friday evenings, a choir group and volleyball team, who meet Saturdays and a general club meeting on Sunday night, followed by a volleyball game.

These boys were instrumental in placing over one thousand large pictures of the Christmas manger scene in store windows last year. The boys choir, combined with that of the girl's club, number almost 100 and, like 'McNamara's Band' sing at wakes and weddings, as well as the Christmas midnight Mass and on Catholic radio programs.

The Girl's Club is a much larger organization, made up of Catholic middle school students in Taichung and a group of working girls, totaling 170 in all. They are divided into seven groups, each having its own chaplain, while Father Peter Wu, Vicar Delegate of Taichung, is the overall adviser.

The trend at the Catholic Center lately has been away from sports and toward a more intellectual atmosphere. Previously, sports were high on the social calendar at the Center and Sunday evening basketball games were regularly scheduled. To run this sports program a professional athletic director was hired last year. He has recently been dismissed. In the opinion of the Center's Director, Father Leonard McCabe, M.M., this coach did not positively help the formation of better young men.

A sports program will continue at the Center, but under less prominent circumstances. Father McCabe deliberately denies the sports program the over-prominence that such things usually receive in many Catholic youth groups. The reason given is that he believes sports to be only one facet in the overall youth program and while providing the equipment, training and the outlet for sports enthusiasm, he tries to counterbalance this with the choir, Mass server's classes and the Boy's Club activities.

The intellectual atmosphere was created by some 2,000 students, who literally turned the Catholic Center into a small junior college this past summer. They came to take supplementary courses, thus bettering their chances of passing the National University entrance examination.

For six hours a day special lay teachers hired by the Center taught physics, chemistry, mathematics and English to 1,500 students, while 708 others studied conversational English under the direction of four Taichung priests. When the results of the examination were posted, a number of the Center students were listed, but unfortunately, none were Catholics.

The Catholic Center plans to continue the courses in the fall for two hours each day.

The conversational English classes, begun in the summer of 1956, are a separate entity from the supplementary courses. The people of Formosa, like most of Asia, seem to have a quenchless thirst for learning to speak English, so the classes have never lacked students. This summer's group brought to over 2,000 the number of people who have studied English at the Catholic Center.

The English classes, unlike the supplementary, enroll a goodly number of adults, and have furnished the only point of contact that the Center has had with adult men. Some conversions have resulted.

The Center program for women is built around the sewing classes, where Catholic women or catechumens can learn basic or advanced dressmaking techniques. The Catholic Center has a large sewing room equipped with sewing machines where two competent women teachers direct the ladies, young and old. To show their appreciation, as well as their skill, the women have made choir robes, and altarboy cassocks for the Center. Since Father Sullivan bought the first batch of second-hand sewing machines, four classes have been graduated and the present class numbers 111.

Summer Activities

During the summer session a doctrine discussion class was held each day for Catholics, directed by a group of Chinese priests. Forty-one persons attended this course, which was more of a round-table discussion than a formal series of talks, and beginning

in October, it will be held on a once-a-week basis.

A daily course in Catholic doctrine for non-Catholics was also included in the summer religious instruction program, conducted by three catechists and attended by twenty-three persons.

The majority of participants in the summer activities already mentioned were non-Catholics, but there were also several activities meant solely for Catholics. Principal among these were various types of musical instruction, including voice, choir, piano, organ and the harmonica. These courses usually had anywhere from twenty to seventy students in each.

A month long course in typing, using the Catholic Center's four machines was attended by 121 students, while another group of boys wrestled with the Latin of the Mass server's responses. During the day many took advantage of the facilities to play basketball, volleyball, ping pong and badminton.

Another interesting experiment was an essay contest on the subject: "The Advantage of Being a Catholic", in one to two thousand words. The contest was more or less a failure. Of the 2,000 people who came to the Catholic Center for various activities during the summer, only forty-two submitted an essay.

While this mere 2 per cent reply was very discouraging, it was a better response than was received in an island-wide contest of a similar nature held recently in Taipei. In the Taipei contest, during which 5,000 circulars were sent out to various Catholic Student groups all over Formosa, only seven replies were received.

Priests directing such writing contests have come to the conclusion that the students here are completely unprepared to do individual thinking or stimulate any kind of imaginative or creative writing ability. This trend is particularly discouraging when we realize that the Church in Formosa desperately needs writers in all fields.

Correspondence Course for Converts

We turn now to what has become a very extensive and important work at the Catholic Center. That is the correspondence course in Catholic doctrine.

Begun originally in Shanghai in 1948, this course in Catholic doctrine by mail was having considerable success when the Communists took over the country and disrupted all distribution of Catholic literature.

Shifted to headquarters in the Catholic Information Center in Singapore, the work of teaching by mail is continuing throughout twenty countries of southeast Asia, under the direction of Father Marcel Wille. Two years ago, the course was adapted for use here in Formosa by Father Albert Cremer, CICM of the Catholic Central Bureau in Taipei. Thus, the cycle begun by the same Central Bureau of China in 1948 was completed eight years later.

At about the same time that it was adapted in Taipei, the Taichung Catholic Center sought permission to reproduce the course locally, thus saving on printing costs, transportation and enabling the Taichung course to bear the Center address. Advertisements in the local newspapers brought thousands of applicants, and since

that time 1,521 people have completed the thirty-five lessons and "graduated."

Upon completion of the course, the graduates were asked if they wished to continue their study of the Catholic doctrine in their own parish. The 58 who replied in the affirmative were duly introduced by mail to the pastor in their area. Of this 580 however many never appeared at their local rectory and when sought out by the priests, a great number were found to be in the 16-17 year-old bracket and unwilling or unable to become Catholics. Others were simply people who wanted to see mail arriving with their name on it or who just wanted something free to read.

For such a project the Catholic Center is ideal because it has the facilities to handle the volume of mail (now reaching 350 letters a week), it has three catechists and two assistants to do the correcting and the entire program can be handled through one address.

For those who might consider using this method, they should realize that the correspondence course is an expensive program financially. Each set of the course costs about one dollar U.S. and the added expenses of the staff, office space, postage and advertising bring the total quite high.

In regard to advertising, it was found in Taichung that while newspaper advertising is very effective, it is also very costly. A matchbox size ad situated in a prominent location in the vernacular newspaper cost about U.S.\$10 a day in Formosa. Due to these high costs and in order to reach more people, another method of advertising was tried.

Since that time, distribution of the seculars has been entrusted to various Catholic groups and to the catechists, resulting in a much higher percentage of applications for the course. In Taichung, all paid advertising has been dropped for the present because the staff is being kept busy correcting the papers of the present group of 240.

The Taichung Catholic Center has been a proving ground for ideas. Ideas are essential. Herculean efforts have been wasted on short-sighted methods or plans in many mission areas simply for lack of a good idea, clearly thought out and implemented. At the Center many ideas on how to make converts, form Catholic youth and just make friends for the Church have been tried. Some have had varying degrees of success, others have failed dismally. However, a resilient and optimistic attitude has been maintained so that new ideas are constantly being attempted.

Administration and Financial Outlay

A project of the scale and scope of the Catholic Center requires a full time director. Unfortunately, too many Church organizations and institutions have their director or spiritual adviser on a part-time basis only, due usually to lack of personnel. If the project is of sufficient value to merit considerable outlay of time and money, then it should likewise merit a director unfettered by other tasks, so see that the project achieves its objective and its finances are handled wisely.

The Catholic Center is an expensive project. The plant itself required a considerable outlay and its upkeep is

similar to that of a medium sized school. The Center's extensive equipment, including loudspeaker systems, ping pong tables, athletic equipment, sewing machines, typewriters, etc. as well as a large staff, all bring the overall financial expenditure to a very high figure.

Against this must be weighed its effective value. Since there are no baptisms at the Center itself, this yardstick cannot be used. As a meeting place for Catholics of Taichung City, it is no doubt useful. In the formation of youth, only time will tell, for we cannot judge the tree until we see its fruit. In making the Catholic Church known in Taichung City, the Center has had some degree of success, particularly by means of sports.

In regard to aiding and uniting Catholics, it is questionable how many Catholics avail themselves of the Center facilities. The Catholic Center, while serving principally the three parishes within Taichung City, is available for use by pastors in the other twenty-three parishes throughout the Prefecture. However, in fact, the Center is rarely used by these other parishes because of the distances involved and the problem of transporting the Catholics usually nullify any advantages derived. Occasionally, however, the Center is used as a temporary hostel for meals by those Catholics who make a pilgrimage to Taichung to visit the cathedral church or the Center itself.

In conclusion, we may say that while not a new concept as a mission method and not yet proven in value on several points, the Taichung Catholic Center remains a project to be observed and possibly imitated in other mission areas.

A questionnaire which reflects the Church's concern for the liturgical needs of the missions is sent to the African Hierarchy —

A LIVING LITURGY

— By Rev. Francois X. Seumois and Rev. A. Perbal —

IT is not always easy for missionaries and mission Ordinaries to follow in a satisfactory way the modern liturgical movement, and especially its trends, studies and first promising realizations. Their aim is to render the Christian cult more living, more intelligible and more apt to excite the collective fervor of the communities by an active, personal and vital participation of the faithful.

This movement of ideas, that can be followed in various publications and particularly in specialized periodicals, is of commanding interest for the Christian renewal which is being sought in the old Western countries, but this interest is stronger and still more pressing in the problematic situation of the Missionary Church.

Such preoccupations are the product of a more penetrating view of the fundamental needs of the faithful, and also the result of an experience in the authentic tradition of the first centuries, (cf. A. Seumois, *La Papauté et les Missions au cours des six premiers siècles. Méthodologie antique et orientations modernes*, Ed. "Eglise Vivante," Louvain-Paris 1953, especially the chapter *Adaptation liturgique* pp. 145-171).

A Pastoral Responsibility

It was stressed that the care for an intense community liturgical life is one

of the principal responsibilities of the pastoral office, and that the bishops the Oriental Rites attribute to it of primary importance. It was also pointed out that the catechetical and pastoral value of the liturgy was strong during the first centuries, where liturgy was perfectly accessible and adapted to the different Christian communities, that there was no question either of catechetical textbooks or of a system of "Catholic schools" in order that the mass of the faithful could enjoy a sound knowledge of the Christian doctrine and life, and could realize an effective radiation of the Christian faith in their non-Christian surroundings. Liturgy was sufficient for this (cf. J. Hofinger SJ, "Le renouveau liturgique dans les pays de mission; *Lumen Vitae*, Brussels 1955, pp. 69-86).

We know the dispositions taken by His Holiness Pius XII in adjusting and renovating the liturgical life of the Latin Church. Let it suffice to recall the reform of the Paschal Vigil and of Holy Week; the celebration of evening Mass even on ordinary weekdays; the adaptation of the Eucharist to the fast with the simplification of March 19, 1957; the simplification of the rubrics of the Breviary and Missal.

This last measure was presented as provisional; it merely foreshadowed a more ample reform which will have to

me about for the Missal along the same lines which served as a guide in the reform of Holy Week (which is still in a state of experimentation and further perfection according to unofficial declarations emanating from personalities of the S.C. of Rites). In addition to these general measures, there are also special faculties granted for certain territories, as for example, the reading of the Epistle and Gospel in the vernacular by the ministers after the Latin Chant.

In the mission countries, there were certain occasional interventions, although isolated, which produced an interesting contribution to the modern liturgical movement. But it can be said that it was only with the International Congress of Pastoral Liturgy at Assisi in September 1956, that a concerted participation on the part of the Missions was realized, for, on the eve of the general Congress, a series of special meetings dedicated to missionary questions was held, which grouped about fifty missionaries representing seventeen Mission Institutes. There still remains, however, much to do to attract the attention of the missionaries, and particularly of the Ordinaries in mission lands, to these very important questions of pastoral liturgy, in order to lay the ground work and to coordinate our efforts in obtaining desirable liturgical faculties.

Significant Mission Faculties

Certain significant faculties have already been granted the missions:

1—The use of the vernacular in a certain part of the ritual, granted by the S.C. of Propaganda Fide since 1940, at the request of the Ordinaries of Mission Territories. This faculty

should already be in widespread use. (Paventi, *Metodologia antica e moderna*, Clero e Missioni, Roma, 1955, 1, pp.41).

2—The exemption of certain rites (i.e. saliva) in the ceremonial for baptism (AAS 1954, p.28)

3—The low Mass in Chinese, with the exception of the Canon (Paventi, *La Chiesa Missionaria*, I, Roma, 1944, p.388; Card. Costantini, *L'Oriente e l'Occidente*, La Missione, Milano, Marzo 1955, p.29). This important faculty was granted in 1949, but it has not yet been published and promulgated, due to the unfavorable conditions in China.

4—The use of vernacular in the parts of the Common of the Mass sung by the faithful (*Kyrie, Gloria, Credo*, etc.) This faculty was granted by Propaganda in 1954 to certain missionary Bishops who had requested it (cf. the first text in the Dutch review "*Het Missiewerk*," 1954, 4, p.226).

5—The addition of five new prayers in the American Ritual of the Nuptial benediction (for the text, see the "*Theology Digest*," 1955, 1, p.9). This ritual was published near the end of 1954 and was adopted in mission territories under the Apostolic Delegation of the U.S. and Canada, and even served as a guide for their translation into the vernacular in various mission countries of Africa.

Moreover, in the field of the adaptation of native customs certain recent decisions from the S.C. of Propaganda Fide merit mention, though they do not properly come into the liturgical domain. However, they constitute a step forward in this direction.

On May 28, 1935, the Catholics of Manchuria obtained permission to take part in the civil Confucian ceremonies in pagan or Christian schools and even in the pagodas, and to take part also in the civil funeral rites (Sylloge, n.192, pp.479-482). On the 26th of May 1936, Japanese Catholics were allowed to participate in the national Shinto rites in honor of their imperial family and national heroes, even though these rites have their origin in pagan religion. They were also permitted to participate in strictly social rites of a private nature, (marriage, funerals, etc.), even though these rites had their origin in superstitious practices (AAS 1936, pp.406-409; Sylloge n. 201, pp.537-540).

Since July 14, 1938, the Ordinaries of Belgian Africa have been permitted to allow the faithful to participate in the *matanga* funeral rites, avoiding, however, tribal practices that might prove to be immoral or superstitious (Sylloge, n.206 quinquies, pp.576-578).

On December 8, 1939, the Propaganda Fide authorized the participation of the Chinese faithful in ceremonies honoring Confucius or ancestors, and it suppressed the oath relative to Chinese rites (AAS 1940, pp. 24-26). Likewise on April 9, 1940, the oath on the subject of Malabar rites was suppressed (AAS 1940, p.379).

These recent faculties testify to the modern trends of the Holy See which, as we know, reserved to itself for many centuries, "all authority as regards liturgico-sacramental matters. In the exercise of this authority, however, the Holy See acts in close touch with the Bishops, invested by divine right with the government of their

particular Churches. These Churches are distinct among themselves, inasmuch as they are particular; particularized according to the sometimes very accentuated diversities of psychological, linguistic, ethnical and cultural composition, proper to each regional group.

Need for Concerted Episcopal Action

The pastoral liturgy is ordered to the welfare of the regional communities of faithful, and the sacraments are *propter homines*. Certain recent liturgical documents explicitly mention that it was the manifest wish of numerous bishops which has brought about this or that decision. A concerted action on the part of missionary bishops is equally necessary to support the undertakings of the Propaganda Congregation. This Congregation, in fact, must often have recourse in these matters to other Congregations, not having itself, at least officially, power in the liturgical field. These requests would have more weight, if they were better supported by a good number of Mission Ordinaries.

Indeed, among the Ordinaries of Africa, there are some who have already asked for certain liturgical faculties; but these are rather exceptions, isolated cases, and therefore have been at times unfruitful attempts. This is easily explained for various reasons: the lack of time, the want of sufficient information on the modern trends of ideas and of concrete realizations in matter of pastoral liturgy, as well as the ignorance of the various concessions already granted here or there by Rome.

Furthermore, the fear of being and remaining isolated in their attempts which older generations of priests have been accustomed to consider as unattainable and unquestionable due to the training, they received in the Seminary, and interpreting onesidedly certain provisions of the Council of Trent, could keep some Bishops from requesting such faculties. Finally, there is the absence in the African Missions of a Center of Pastoral Liturgy capable of keeping the Ordinaries well informed and of coordinating their efforts.

While awaiting the establishment of such a Center, the Roman Conference of the African Missions took the liberty of making an inquiry of the various desires concerning the liturgy in Africa, by sending a questionnaire (cf. p.) to all the Ordinaries of the African Missions. As this subject was very important and involved for a great part the future of our young African Churches, we hoped to receive numerous responses.

Polling Ordinaries in Africa

Let us note that for the time being there was no question of presenting requests to the S.C. of Propaganda Fide, but, of simply taking a poll in view of obtaining a well-rounded list of wishes emanating from the Ordinaries of Africa in matters of pastoral liturgy. The results of this inquiry would no doubt be able to establish a basis and so bring about subsequent inquiries into more precise topics, would be revealed in the answers received.

The series of suggestions framing the object of the inquiry had their origin in certain faculties recently granted by Rome; in the list of

wishes drawn up by the Ordinaries of Indonesia (a copy of this document was given to the missionary representatives at the Congress of Assisi); in various hopes expressed here or there by missionaries; in certain suggestions issued as conclusions at the recent Congresses on pastoral liturgy (they may be read in: *Partecipazione attiva alla liturgia*, Ed. Centro di Liturgia e Pastorale, Lugano 1953, pp. 37-38, 233-245). There is no need to call to your attention the fact that our inquiry was limited strictly to the missionary aspect of the reawakening of the liturgical life, and to considerations of practical and constructive nature.

Among the points forming the object of this inquiry, nothing was found concerning Benediction of the Blessed Sacrament. It was enough to remind the Ordinaries that all hymns may be sung in the vernacular, with the exception of the *Tantum Ergo*, on condition that these hymns are not simply translations of the Latin motets. The music of these hymns in the vernacular depends on the Ordinary for approval. This is equally true for occasional short hymns in the native language which are sung during High-Masses, and which perhaps could substitute for the *Introit*, *Gradual*, etc., since it is often practically impossible to have the Proper sung by a choir in Gregorian Chant and, *a fortiori*, to have it sung by the entire congregation.

Suggestions Proposed

Among the suggestions proposed, appeared the Mass in the vernacular (the Canon excluded) on Sundays and feast days. We have already stated that this privilege has been

granted to China, not only for Sundays and feast days, but also for all Masses. It seemed to us, however, preferable to limit in the beginning the authorization of such Masses to Sundays and feast days for certain practical reasons.

1—The translation of the entire Missal requires a considerable amount of labor, and if it should consume too much time, would considerably delay the use of this faculty.

2—The revamping of the entire Missal may be quite extensive.

3—The pastoral liturgy, to be real and effective, needs the vernacular, but can only be used, in *ordinariis adiunctis*, in assemblies of the entire local community, i.e., on Sundays and feast days.

Since such a faculty would perhaps amaze certain missionary bishops and appear somewhat exaggerated or bold, we questioned His Eminence Cardinal Costantini on this subject (it was due to him that the Missions have obtained the ritual in native languages and also the Mass in Chinese).

We asked him if the Missions of Africa might also hope to obtain like authorization as was granted to China. He answered that such permission is destined to be granted to all missions, but, for certain regions, a preliminary question is to be solved, namely that of the native language. It is impossible in a limited territory to think of translating the Mass into too great a multitude of dialects, and, furthermore, it is necessary that the native language which is chosen because of its widespread use can express the texts of the Missal in a worthy manner. Thus, he added, it is the duty

of the Ordinary in such regions to lay the groundwork in this matter.

In regard to the liturgy for the dead, we would not request the addition of certain prayers, for such an addition is permitted, according to the decree of the S.C. of Rites, relative to the French Ritual:—*In exsequiis nihil tamen vetat quominus, hoc ritu absoluto, vulgari lingua aliae addantur preces pro opportunitate temporis et loci, ab Ordinariis determinandae et ab ipso sacerdote recitandae.*—(Decree of November 28, 1947).

Furthermore, we would not request that the celebrant be granted the faculty of giving various pastoral and catechetical comments in the vernacular during the Mass, as such a faculty has already been granted by the Council of Trent, although, unfortunately, this is often unknown:—*.....ne oves Christi esuriant, neve parvuli panem petant et non sit, qui frangat eius; mandat sancta Synodus pastoribus et singulis curam animarum gerentibus, ut frequenter inter Missarum celebrationem vel per se vel per alios, ex his quae in Missa leguntur, aliquid exponant atque cetera sanctissimi huius sacrificii mysterium aliquod declarent, diebus praesertim Dominicis et festis.*—(Conc. Trid., Sess. XXII, cap. 8; Denzinger, Enchir. Symb., n.946).

Each of the proposed suggestions of the inquiry was marked by a marginal number, which the Ordinary cited in his response. The forms were returned to the Roman Conference of the Catholic African Missions, in Rome. The following is a reproduction of the questionnaire sent to all the Ordinaries of Africa.

LITURGICAL RENEWAL AND THE MISSION

Preliminary: What are the liturgical authorizations recently received in your ecclesiastical circumscription?

WISHES CONCERNING THE LITURGY IN THE MISSIONS

A. THE VERNACULAR

In the Ritual: to expand the faculties in such wise as to be able to use the native language:

- 1 in the liturgy for the dead;
- 2 in the nuptial blessing during Mass;
- 3 in the exorcisms of Baptism;
- 4 in the psalms and the first prayers of the Baptism of adults;
- 5 in the entire ritual in what concerns the benedictions most usually in use for the faithful;
- 6 in the anointings and sacramental formulae;
- 7 in the liturgy of Confirmation.

In the Sung Mass: the vernacular would be used:

- 8 in the parts of the Common sung by the faithful (*Kyrie, Gloria, etc.*)
- 9 in all the parts sung by the people (*Asperges*, Proper and Common of the Mass) also for the responses of the faithful to the liturgical calls to prayer.
- 10 in the didactic parts (*Epistle and Gospel*);
- 11 also in the supplicatory or laudatory parts sung by the priest and for the calls addressed to the faithful (*Orations, Preface, Pater, Dominus vobiscum, Ite missa est*).

In the Low Mass: use of the vernacular:

- 12 in the "Liturgy of the Word" (*Epistle and Gospel*) on Sundays and feast days (or celebrations which take their place in mission stations visited only occasionally by a priest);
- 13 also in the entire Mass (the Canon excluded) of Sundays and Feast days;

In the ceremonies of Holy Week: use of the vernacular:

- 14 in the lessons addressed to the congregation and the hymns meant to express the sentiments of the community (for example: the *Exultet*);

- 15 also in the remainder of the ceremonies in proportion to the faculties eventually granted for the Low Mass and High Mass;

B. SIMPLIFICATION OF RITE

Mass:

- 16 The prayers at the foot of the altar should begin with the *Confiteor* recited by the entire Congregation (historically, the psalm *Introibo* was introduced only as a personal preparation of the priest in the sacristy).
- 17 Suppression of numerous *Amen* especially in the Canon and at the end of the *Pater*.
- 18 Simplification of the Offertory prayers in order to restore the ancient *prex fidelium* dialogue with the faithful.
- 19 Suppression of the final prayers (and perhaps the Last Gospel) in view of restoring better-developed Eucharistic prayers recited with the faithful.

Distribution of Holy Communion:

- 20 It would suffice for the priest to say once *Corpus Domini nostri Iesu Christi* in the vernacular for each rail of kneeling faithful, who would respond together *Custodiat animam meam in vitam aeternam*.
- 21 When Communion is distributed in its normal place during the Mass, the *Confiteor* etc. should be suppressed since it is only indicated for distribution outside of Mass.
- 22 Suppression of the kissing of the Bishop's ring when the faithful communicate at his hand.
- 23 When Communion is carried to a sick person and for some reason the sick person cannot communicate, the priest may consume the Host instead of having to carry it back to the Church, when there is a certain distance from that place to the Church.

Solemn Pontifical Mass:

- 24 To vest and unvest in the sacristy in those places where the faithful are disturbed at seeing it done in public.
- 25 A considerable reduction and simplification of the "liturgical vestments" for tropical regions.
- 26 A simplification of the rites in order that the attention of the faithful is not too distracted from the person and sacrifice of Christ, to the "benefit" of the person and the incensings of the Bishop.

C. READJUSTMENT OF CERTAIN RITES*Mass:*

- 27 The "Liturgy of the Word" should be spoken from the sanctuary facing the people and not from the altar.
- 28 At the Offertory, to reinstitute, after the *Oremus*, the ancient dialogue prayers with the faithful (contained in the ancient liturgies) for the major intentions of the Church and the assembly of the faithful.
- 29 Besides the processional offertory of the host by the faithful who will communicate, there should be organized on certain major feasts the offertory by the entire congregation of diverse fruits or symbolic elements of their labor. A prayer or hymn expressing clearly the co-redemptive sense of the sacrificial offertory of the faithful should be introduced for these occasions, without need of long, non-liturgical commentaries.
- 30 At Communion, appropriate Eucharistic prayers exposing the sense of the salutary incorporation into the Body of Christ and the impetration of graces ordered to the increase of the Body of Christ in the world, should be introduced; these prayers should be said by the entire assembly, being inspired by the ancient liturgies (without forgetting the most ancient eucharistic prayer of the Didache).

Baptism of Adults

- 31 It ought to be reordered and readjusted in function of the existing catechumenate (as regards this subject, of J. Christiaens SJ, *Le Rituel du Catechuménat*, *Revue du Clergé Africain*, Mayidi, July 1956, pp. 313-343).

Nuptial Rite

- 32 To make certain additions (being inspired, perhaps, by the five supplementary orations of the German and American Rituals), in order to demonstrate better the importance and meaning of the sacrament of Matrimony, insisting on the duties and ecclesiastical worth of Christian conjugal and family life.

D. DESIRABLE ADAPTATIONS*The Mass:*

- 33 The possibility for a missionary of choosing a Mass of Sunday or of a feast day when visiting stations or posts where no priest usually resides.

- 34 The possibility of developing the catechetical-pastoral character the "Liturgy of the Word" by having a wider, more judicious and better distributed choice of texts taken chiefly from the New Testament; these might be distributed in a periodic cycle of three or four years.
- 35 The possibility of eventually adapting, at the will of the Ordinary, certain ceremonial accessories, as, for example, the color of the liturgical vestments, according to regional customs and symbolisms.

Solemnities of Baptism:

- 36 On days when there is baptismal solemnity at the mission post, the missionary should be allowed to use certain parts of the Proper of the Masses of Easter or Pentecost (including *Hanc igitur*), especially composed for the circumstances.

The Calendar:

- 37 There should be a suitable arrangement of the Liturgical Calendar for Rogation days, for the month of Mary and all other solemnities which have reference to a certain season of the year, according to the climatic particularities of the region.

E. ADOPTION OF NATIVE RITES

- 38 Permission for certain special commissions, previously organized on an interdiocesan plan of Provinces or Apostolic Legations, ought to be granted in order to effect certain trials in this field of adoption of certain native rites, for example, Christianization of native offertorial rites, of marriage, of giving a name, of initiation, or reverential greetings, of funerals, of the diverse seasons of the year.

WISHES CONCERNING THE MISSIONS (Apostolic Spirit) IN THE LITURGY

The Mass:

- 39 The accentuation of the apostolic prayer for the conversion of non-Christians and dissenting Christians, at the time of the eventual restoration of the ancient Offertory (*prex fidelium*) and Communicational prayers.
- 40 The saturation of the Liturgy of the Word (Mass of the Catechumens) with an apostolic and missionary spirit by appropriate reading (Epistle and Gospel).

- 41 To give a normal place in the liturgy (orations, introit, gradual, etc.) to apostolic and missionary prayer.

The Breviary:

- 42 Avoidance of all the Old-Testament readings which are not in keeping with the New Covenant, i.e. whatever treats of Jewish particularity or of contempt of the Gentiles, or of hate of the enemies (it equally includes in a certain measure certain readings found in the Missal).
- 43 The suppression of all western by-products of the "Christendom regime", which might offend other peoples.
- 44 The replacing of numerous lessons drawn from the O.T. and, above all, from the historic books, with lessons from the New Testament and especially from S. Paul, who exalts the universality of salvation and the conquering apostolate.
- 45 A better choice of patristic writings, with predilection for commentaries of an apostolic character.
- 46 A preference, concerning the Old Testament, for readings which narrate the messianic prophecies, especially those in which are announced the pastoral and apostolic perspectives of the N.T., and the universal charity.
- 47 The orations of the Breviary (hymns, etc.) ought to be permeated with petitions of grace for the Church, the whole world, the various human communities, in short, that they be altruistic and universal in content.
- 48 The orations, etc., for the feasts of apostles and missionaries should contain supplications for grace at the express intentions of the apostolate and missions.

Mission Days:

- 49 The establishment "*ad libitum Ordinarii*" of a monthly mass (with a Gloria) on a fixed day "*pro Propagatione Fidei*" (or other, as, for example, "*pro apostolatu mundiali*," yet to be composed) with a special day-intention of prayer for the apostolate and missions, in relation with the pontifical monthly mission intention.
- 50 The institution of a feast of the Good Shepherd, accentuating the apostolic care of the Church and the apostolic responsibilities of the Christians.

Music native to India, possesses those qualities required by the essential holiness of the liturgy —

INDIAN MUSIC IN WORSHIP

— By Swami Amaladasan —

IT is necessary to remember that Indian culture is an embodiment of different groups of people with their religions, languages and arts. Each group and system has an individuality of its own, which has grown through the ages. Yet though there are so many varying elements and widely differing characteristics in this vast sub-continent, in the art of music we find some noteworthy features of similarity. The two main schools of Indian music, the Hindustani music (of North India) and Carnatic music (of South India) exhibit a striking unity in the fundamental theory of music.

While the Carnatic music has remained intact, the Hindustani music underwent substantial changes, owing to Persian and Arabic influences in the wake of foreign domination. But the present contacts between North and South and the growing exchange and utilization of melodies should only serve to widen and deepen our national culture. After all, the two systems had one common heritage in spite of difference in methods of presentation. There are at present many who are urging the introduction of a measure of uniformity both in theory and practice of music.

Qualities of Indian Music

Let us now examine whether the essential qualities of prayer and beauty,

which belong to the liturgical worship are to be found in Indian Music.

The combination of tones in melody, rhythm, and styles of composition must be adapted to the liturgical action to elevate the heart to prayer, quote the *Motu Proprio* which clearly states:

“Sacred music should possess in the highest degree the qualities proper to the liturgy, or more precisely, sanctity and purity of form, from which its other character of universality spontaneously springs. It must be holy and must therefore exclude all profanity, not only from itself, but also from the manner in which it is presented by those who execute it. It must be true art, for otherwise it cannot impress on the minds of the hearers that influence which the Church meditates when she welcomes into her liturgy the art of music.”

This prayer and art required by the essential holiness of the liturgy wonderfully realized in Indian music. If one makes a study of Indian music as originally conceived by the great geniuses of the past, one will know that every melody possesses a powerful prayer and also a rich musical form. Nowhere in the world as in India was there more meaning and understanding of the Divine and spiritual. Hindu religious stories are replete with instances to show that music was

a prominent feature in the lives of gods and goddesses; Narada's *tambura*, Nataraja's dance, Krishna's flute, Saraswathi's *veena* are emblems of deep religious significance. The nature of the classical pieces generally is a description of gods and goddesses.

This ancient system, inspired by religious ideals, was considered a divine art. The melodies were not regarded as creation of men, but as provided by the Supreme Being to express, and to use as an effective means of meditation and worship. The view that music should be used only for singing the glories of God, was maintained by the people. Many devotees adopted music as the means to attain God.

As a result of this conception, the best and most of the classical compositions are those that have linked music to "Bhakti cult." Some of the melodies express the culmination of the sublime devotion (*bhakti*) through tone, word and rhythm and that is why they fit the sense, spirit and flow of thought. They have the power to elevate the soul to the highest degree of contemplation and communion with God and thus reflect the peace of the soul.

When visiting Hindu temples one cannot help but be impressed by the solemn tunes sung by the temple priests or played by the *Nagaswarm* instruments. One is greatly edified by the devotion and fervor inspired by such music. The singing of *vedas* and *devarams* are spontaneous outpouring of prayer. The recital of such "*mantarams*" introduces one into the proper devotional atmosphere and recollection, adding at the same time splendor and dignity to worship.

The Art Form of Indian Music

Indian music offers a most complete example of melody untouched by harmony. The distinctive characteristic of Indian music is the melody. It does not seek after or depend on harmony. This is the fundamental difference between the Indian and European systems. The Indian melody evolves in itself, within a set type, whereas in the European system, harmony affects the very structure of the melody and composition. The possibility of combining two or more voices of different pitch and simultaneously assigning separate melodies to several singers, does not suggest itself to Indian music. This is due to the peculiar construction of the scales, the rules for ascending and descending prescribed for each melody and to the three different divisions of the same composition—*Pallavi* (chorus) *Anupallavi* (2nd chorus) and *Charanas* (Stanzas).

In the Indian system, melody (*raga*) and time measure (*tala*) are the basic elements of the composition. In the formation of *ragas*, all possible combinations of notes are used for creating emotional and aesthetical effects. Each *raga* flows in a melody type or mould and it can be called a mode as in the Gregorian chant.

While the European system developed polyphony and harmony in a multitude of complicated harmonies and counterpoints, the Indian system developed the melody i.e. the monodic style in even more complicated form. It has developed thirty-six original and thirty-six derivative melodies, and as many as a thousand subdivisions of melodies. It has exhausted all pos-

sible types of melody and we can say that it is complete and comprehensive.

As for Tala, the time-measures, there are seven principal kinds and each admits of several varieties and combinations of rhythmical movements.

Effects of a Wonderful System

The elastic nature and the rhythmic suppleness of the Indian melody construction affords a rich musical art form, by the introduction of technical beauties both in its music and in its texts. We can also point out as one of the remarkable features of this music that in the very combination of words there is music. The words are born of music and so also music is born of the words. When one listens, there seems to be some innate concord between music and the words, so much so, that the one without the other appears to be insipid. Music looks to the meaning of the words and words simply evolve around music without being obscured by external form. The musical setting is transcendental. The effect of such music is that it makes one forget this material world and to live in a world of spiritual bliss.

There is an even balance of melody and rhythm and neither oversteps the bounds at the expense of the other. The rhythm is never stiff; melody flows evenly and time measures just regulate the flow. The slow and gentle movement of the melody resembles in dignity the gait of an elephant and in smoothness the glide of a serpent. The wealth of expression and variety of forms are matters for admiration.

The plaintive melodies and tonalities of this system are in full agreement with the craving of the soul. In Gregorian chant, the modes (which are the distinctive characteristics) contain the interval of the minor third which produces moderation and restraint.

Modern western music employs only two modes which are called major and minor scales. It employs three or four kinds of time-measure. In spite of all these, it changes all of a sudden to the chromatic scale, modulates from one scale into another and uses different time bars to produce a desired effect. One goes on adding four, five and even six flats to express a sorrowful mood, whereas in the Indian system there are melody types (like Mamanathakriva) to express the deepest affliction of the soul. No better *Agnus Dei*, *Miserere* or *Dies Irae* can be imagined after studying that melody.

Every melody is able to arouse a particular feeling in us, and is assigned to a particular hour of the day. Musicians choose an appropriate melody and compose music to achieve a set purpose. There are *ragas* which arouse devotional fervor, when one wants to pray or to excite compassion or love; there are melodies with a great degree of pathos tenderness, appeal and devotion.

Compared with Gregorian Chant

Indian Music has developed along the same lines as Gregorian chant and has many points of similarity. After all, as students of music know, Gregorian chant is an Oriental chant employing the modes of the oriental system.

Some scholars have pointed out that in the Gregorian chant there is much of the fundamental principles of Indian Music, especially in the arrangement of the different modes. The eight modes of the Gregorian chant correspond to the Indian melodies as follows:—

1. Ionian.....Deera Sangrabaranam
2. Dorian.....Karakrapriya
3. Phrygian.....Anuma todi
4. Lydian.....Mesa Kalyani
5. Mixolydian.....Harikambogi
6. Lolian.....Nata Bairavi
7. Logrian
8. Hypo Dorian.

"A close study of the ancient Greek system of music reveals that Gregorian and Indian music are closely related. For it is certain that Gregorian music developed from the Greek modes. We shall leave it to scholars to tell us whether Greece borrowed from India or India from Greece." (Father Edmond O.F.M. Cap., *Church Music in India; Clergy Monthly* supplement vol. 1, no. 6, 249.)

From these analyses, it is clear that Indian Music is most suitable for worship. The requirements and conditions which the Church imposes in regard to her music, namely, that it is in conformity with the place and purpose of Divine worship, is amply fulfilled. Many musicians have already judged it favorably as to its religious character and suitability for worship.

"It is the chant of the devotee; it is comradeship with the very personal gods of the Hindu Pantheon. It is not for concert rooms; it is either for the Shrine or the sunrise or the sunset or the social religious ceremony"

(M.E. Cousins: *The Music of Orient and Occident*, p. 99).

"It seems to me that Indian music concerns itself more with human experience as interpreted by religion than with experience in an everybody sense." (Tagore)

"The Indian concept of the art of Music is essentially spiritual. The spiritual element dominate and influences the finest and the best of the classical music. The greatest musicians of India, like Haridas and Tyagaraja, for instance were saintly men who devoted their lives to the service of God and music." (M. Michael Raj S.J. — "Music and Religion of India," *Lumen Vitae* vol. 10, p. 592.)

The Mind of the Church

After considering the nature and richness of Indian music, let us find out how far it can be employed in the service of Catholic worship. The Church has the right to decide in all matters concerning worship and it is our duty to follow her directives.

We have seen above that the Church has evolved for her liturgy a chant of her own, which is best suited to the genius of the Latin language in the Holy Sacrifice and Divine Office. The *Motu Proprio* says, "The different parts of the Mass and of the Divine Office must retain, even musically, that particular concept and form which ecclesiastical tradition assigned to them and which is admirably expressed in the Gregorian Chant."

But she allows other types also, provided they follow it as the norm and supreme model. Regarding the employment of different kinds of

music in worship the *Motu Proprio* gives this direction, "But it (the Church) must also be universal in the sense that, while every nation is permitted to admit into its ecclesiastical composition, those special forms, which may be said to constitute its native music, still these forms must be subordinated in such a manner to the general characteristics of sacred music, that no one, of any nation, may receive an impression other than good on hearing them."

As precedents for us, the Church has admitted polyphony and European modern music. The Pope says in the *Motu Proprio*, "The Church has always recognized and honored progress in the arts admitting to the service of religion everything good and beautiful, discovered by genius in the course of ages—always however, with due regard to the liturgical laws. Consequently modern music is also admitted in the Church."

The mind of the Church is the same regarding the music of all nations. After the Gregorian chant, the people of every nation should sing to God with the best of their own music.

In the famous Encyclical *Evangelii Praecones* (1951) and *Mediator Dei* (1954) and again in the *Musicae Sacrae Disciplina* (1955) the Holy Father again and again comes back to the subject—the national culture and art of every nation should be brought to the service of Religion and worship. "Let not the Gospel on being introduced into any new land destroy or extinguish, whatever its people possess that is naturally good, just or beautiful." (*Evangelii Praecones*).

Explaining this missionary idea the Pope says "We urgently exhort apostolic workers, who are laboring strenuously in these extensive parts of the Lord's vineyard to pay careful attention to this matter (Church music) as one of the serious problems of their ministry.....It is not prudent, then, for the heralds of Christ, the true God, to minimize or neglect entirely this effective help in their apostolate...They should sedulously and willingly promote in the course of their apostolic ministry the love for religious song which is cherished by the people entrusted to their care." (*Musicae Sacrae Disciplina*).

We thank the Divine Goodness that all enthusiastically welcomed and encouraged this undertaking, which clearly proved that the missions are increasing and developing in influence and importance. Thanks to the activity of the missionaries, the Gospel spirit has been able so to imbue the minds of peoples of different customs, living in widely separated regions, that it has borne eloquent testimony of a new flowering of the fine arts. Once again it has been proved that the Christian faith, when cordially accepted and lived is the one thing capable of inspiring the finest works of art, which works redound to the praise of the Catholic Church and lend beauty to divine worship.

—Pope Pius XII; *EVANGELII PRAECONES*, June 2, 1951

How can we best train our catechists
in the art of making Christian doctrine
an enthusiastic message of salvation?

THE KERYGMATIC PROBLEM

— By Rev. John Seffer —

THE word "Kerygma" which sounds a bit pedantic and to some, even suspect, is taken from the New Testament and means "the Christian message as proclaimed chiefly by the apostles". The herald of such "good news" is called the "Keryx", and his mission or activity of announcing the Gospel "kerysso" is found more than sixty times in the New Testament.

The kerygmatic question is, therefore, the problem concerning: first, the making of Christian doctrine itself, "the content of the Christian message", genuinely "glad tidings" of God's love for us; second, the forming of the teacher of religion into a messenger of Christ; third, the way of teaching this message in order to transform it into a religious initiation in which the Christian message is "caught" rather than taught. We may speak of a kerygmatic method, but primarily kerygmatic refers to a doctrine which demands a right attitude on the part of the one spreading the message.

Ideal Arrangement of Doctrine

We see this "kerygmatic revival" spreading more and more rapidly not only in Europe but in America and elsewhere. It started definitely twenty years ago when Rev. Joseph A. Jungmann, S.J. of the University of Innsbruck, published his book: *The Glad Tidings and Our Proclamation of the Faith*. Since that time, leaders in the

catechetical movement no longer merely tried to improve, by skill in methodology and teaching techniques, the temporary success of catechism lessons; they began to study more accurately the content of the catechism itself in order to make it have a lasting influence on the lives of children.

The study of the Christian message and its ideal arrangement in the catechism resulted in the composition of the remarkable new German Catechism and other national catechisms inspired by the same ideas. Training courses took into account the problem of forming not only good teachers but also genuine educators and authentic *spiritual donors*, heralds of Christ's Gospel. The methodology grew more simple and also deeper as its main purpose was to form children by initiating through the biblical and liturgical approaches to the mystery of Christ.

In his remarkable book on the kerygmatic revival: *The Art of Teaching Christian Doctrine*, Father Johannes Hofinger, S.J., exposes magisterially this important problem, which "does not mean, of course, that traditional Catholic Doctrine be changed in order to conform with modern fashions of thoughts nor that it be watered down to suit the secularized outlook of modern society. Far from it ... it wants to stress what is essential and central in Christian Doctrine."

In order to make Christian doctrine an enthusiastic message, are our catechists aware of the kerygmatic problem? As a rule, most of the catechists who come to our training courses ignore this problem or consider it as only theoretical, without great relationship to their own teaching.

They come to our training classes, eager to learn how to handle their class and keep discipline among their squirming auditors. They are desirous of succeeding quickly and well in teaching the religious prayers and practices and the corresponding doctrines. Occasionally, they hope to be given the apologetic answers to questions put to them in their classes. In one word, they expect to be trained in methodology, teaching techniques and apologetics.

The problem of the content of the Christian Message according to our catechists, is not a practical one, since they have already solved it by following a precise catechism; any catechism. They scarcely know how to judge the value of a systematic synthesis. Most of them know a lot of things about their Faith, they know about Jesus, the Most Blessed Trinity, about Confession and Communion, about devotions, too, but there is little order in what they know. Important things and secondary things are all on the same level.

The catechists never sum up for themselves their religious beliefs except by living them practically. And therefore their doctrine lacks this organic unity which makes it very appealing by itself. As a matter of fact, they were not converted to Catholicism thanks to an appealing message, they were just brought up with the faith by their education in the family. Be-

fore reflecting on "why" they should pray they were already praying. Their Christian life became second nature long before it was explained.

Later on, at school, they easily accommodated themselves to the teaching of the traditional catechism: "What to believe"—"What to do"—"What means to use in order to do it easily." Their chief motivation for believing and serving God, without excluding at all the love of the Lord, was practically, more often, the sense of duty, joined to religious fitness. The question "Why should we do it?" was usually answered by "we must do it". Their Catholic life became more a loving fidelity than a religious enthusiasm.

This loving service is, of course absolutely essential in our religious life, but much more ought the consequences of the "Glad Tidings" received joyfully be the motive of living as good Christians. For pupils coming from indifferent families, and unfortunately so many do today, this emphasis on the "you must" before fully explaining God's magnificent gifts to us, runs the risk of discouraging and indisposing them toward the Christian Message. Let us therefore try our best to awaken our catechists to this kerygmatic problem.

Training Catechists in New Methods

As we have said, the kerygmatic problem deals chiefly with the content of the Christian Message, but as a consequence it inspires new ways of presenting doctrine. Since our catechists are especially interested in learning how to train their pupils in religious practices quickly and well

us propose to them the kerygmatic approach as the best answer to their problems.

The first easy step is to make them draw the conclusions of their difficult experiences and failures in teaching catechism. Many of them, desirous of training their children quickly for First Communion, had begun drilling them in the fundamental prayers and sacramental practices, by making them memorize a systematic text, and they failed. Their class was not interested and as a consequence the results were rather poor. They now realize that the best way to obtain Christian Service of God is necessary first to know the Lord well and to love Him greatly.

Let us, then, train the catechists in preparing their lesson to pin-point not only the knowledge aim but the effective aim and the conduct aim as well. It is important, indeed, for the catechists to fill the minds of their pupils with the right doctrine but it is still more important to appeal strongly to their hearts so that they will love the message and live according to it during their whole life.

The kerygmatic problem is precisely concerned with the best approach to the Christian truths so as to explain them as an appealing message bringing forth a fervent life. Not satisfied with giving the doctrine, an artificial interest,—thanks to the use of good methods, vivid stories and visual aids,—it wants to give the truths themselves an inner appeal. It stresses the joyful and dynamic aspects of religious teaching to make it become the "Glad Tidings" of the Gospel of Christ without softening religious obligations, nor sugaring—over God's Commandments. On the

contrary, it aims at strengthening these obligations by appealing not only to the ideal of duty but also to the strong attraction of love.

Therefore, the best approach to the doctrine is the kerygmatic one which consists first, in stressing the essential points in the truth proposed; second, in presenting these points under their most attractive and dynamic aspects; third, linking them with the chief mysteries, and with the secondary truths enriching them.

In other words, let us show the catechists that the best method will be to build up our Christian Message as a great cathedral is built, each element in its proper place and having its proper value, fully understood and appreciated only when considered in its right place in the whole building. Only if our doctrine is simplified and therefore clear enough, will it become the "Good News", an appealing ideal, inspiring to a fervent Christian life.

Today, there are so many erroneous doctrines, (simple in their presentation, attractive in their promises and effective in their accomplishments) that the best way to equip our children against their perilous influence is to give them an enthusiastic vision of the Christian reality. "Other methods will become what they should be: means to bring out the Christian Message in all its richness. And one shall therefore be more concerned with the message itself than with the methods of its proclamation." (*Art of Teaching Christian Doctrine*)

Stressing the Mystery of Christ

If we want to be faithful to the correct proclamation of our doctrine it is necessary to bring forth Jesus as the

central figure of our Religion. This will, at the same time, provide the strongest appeal of our teaching. The catechism says: "we were created to know, to love and to serve God, and by this way to save our soul. "We may add: "Thanks be to Jesus Christ our unique Savior." As He Himself told us: "This is eternal Life; that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent." (John 17-3) "No man comes to the Father but by Me." (John 14-6).

To be complete therefore, our teaching on religion has to bring Christ into the foreground. We know God, love and serve Him *with, through,* and *in* Jesus Christ. If looking at Christ and believing in His teaching we learn the Father. In sharing in the Divine Life of Jesus through the sacraments and Grace we become the adoptive children of our Heavenly Father. Thanks to the Spirit of Christ, in imitating Jesus we give God the service which He deserves to be given. "I am the way, I am the truth, I am the life" (John 14-6), Jesus says. Henceforth, our religion consists in becoming more and more Christian in thought, desires and in deeds. It is the Mystery of Christ which links together all our simple and attractive message.

In order to make them grasp more easily this message let us give them the magnificent story of God's love for us. It starts by the description of the Lord's supreme happiness in His Trinitarian Family and of His decision to share with others His riches. Creation is the prodigious gift of the Almighty Who wants to prove to His children His love and greatness. Divine Adoption is emphasized as the unex-

pected crowning of God's infinite generosity toward His creatures.

After drawing this magnificent painting of the Lord's first love for men, the black spot of original sin appears more tragical. What an answer Adam and Eve gave to the Creator and Father! What a terrible ingratitude and tremendous misfortune! The loss of life divine and later of temporal life also, the loss of internal peace and of Paradise and the prelude to the everlasting loss of Heaven. Expelled from God's home separated from Him in darkness of mind, the unfortunate family of Adam slowly goes deeper into perdition. Created to know, love and serve God and by this way reach happiness, falls down into idolatry, into selfishness and into licentious revolt against its Creator.

In this dramatic misery Our Heavenly Father promises a Savior. Throughout the Old Testament, this promise is repeated and the coming of Christ is prepared. Finally He comes as the Messenger of the Father, the Son of God given to us as the son of Mary to save us. Jesus so human in His mysteries of the Incarnation, Nativity and Hidden life, yet so divine. What a consoling doctrine! "God emptied Himself, taking the form of a servant, being made in the likeness of man, and in habit found as a man," (Phil 2-7) but at the same time. He appears, as in His Public Life, the Master of life and death, Supreme Judge and Holy Teacher, in one word the Son of God.

The work of Christ is a work of salvation. He dies for our sins so that we may share in His resurrection by receiving His Divine Life. He gives us back, as Prince of Peace

the internal paradise, consisting of Light feeding our Faith, of security fostering our Hope, of generosity animating our Charity. To prolong His work, Jesus, the New Adam, sends the Family of the children of God and bestowed on His Church,—thanks to His Holy Spirit animating—the power to give us Light, and Life and to lead us back to Our Father.

At this stage of the story, our own personal salvation in Christ, can be introduced. Made by Baptism members of this New Family, which is the Mystical Body of Christ Himself, we became mature by Confirmation and we daily grow more and more truly children of God, heirs of Heaven.

A Systematic Presentation

Once the Christian message has been grasped in its historical reality, it is easier to give the answer to some problems put by the new catechisms. It appears more clearly why the traditional disposition: Creed-Commandments-Means of Salvation has given place to the two-fold presentation of the doctrine: God's love for man—Man's love for God.

The kerygmatic catechism puts the accent on love and follows the natural steps of human psychology as expressed in the definition of religion. We were created to know God as Our Lord and Heavenly Father and therefore, to love Him with our whole heart and to serve Him by a good life. Religious duty is more emphasized as the necessary consequence of a correct knowledge of God, Our Supreme Lord and Master, as the filial expression of a great affection for Our Heavenly Father. The expression "we must" is found less

often in the titles that normally brought out the conclusion of our grateful love for so wonderful gifts from Our Father.

The predominant part given to Christ as the Messenger and the greatest Gift of the Father can be explained briefly in the Creed and in the Sacraments. The three parts of the Creed, regarding the Three Divine Persons are linked together by the Mystery of Christ. The greatest Grace of the Father is, as Jesus Himself said, the gift of His only Begotten Son. The entire life of Christ was the perfect service of the Father and His saving work consists precisely in leading us back to His Father. God the Holy Spirit was given to us to make us better children of the Father by transforming us more and more into "Christians."

The sacraments, which were the "means of salvation," are presented as the signs of God's loving wonders for His children through His Son, Jesus. They are the gifts of Divine Life, thanks to our incorporation in the Mystical Body of Christ. In one word, they are the Divine Life of God mysteriously shared with us through the grace of our Savior, which makes us adoptive children of Our Heavenly Father.

Finally, a life of prayer and fidelity in keeping His Commandments are our loving service to the Lord. They are the life in spirit, the Christlike life through which the Holy Ghost transforms us into true Christians. They are our answer to God's loving invitation to enter into His Trinitarian Life.

To spread such a message supposes not only a mere teaching of a doc-

trine, skilful and interesting as it might be, but also a true initiation. It consists in introducing the children to the Mystery of Christ and in sharing with them a personal knowledge and love of the Savior. Such a message has to be more "caught" than taught.

The Catechist's Kerygmatic Vocation

The catechist, therefore, has to consider himself as the instrument of Christ, as the herald of Jesus. It is through uniting himself more and more with Him by a fervent interior life, fed on prayer and the sacraments, in receiving from Him His thoughts and wishes by a meditative reading of the Gospel, and an active participation in liturgical life, in imitating Him by a genuine Christian life, that he will be a true witness of Christ. Then, during class, he will share with his audience through frequent and fervent prayers his life of Faith, Hope and Charity. Besides being a good teacher, he will become more and more a religious educator and a spiritual leader.

Nowadays, we witness a world-wide spiritual renewal. In order to prevent people from falling into the attraction of powerful materialistic and atheistic "mysticisms," every religion tries to

render its Message more attractive. Some insist almost exclusively on the affective aspect of what they call: "their religious experiences," like the sects fostering the Protestant revival. Others organize the social frame of their community better, as for example the Mohammedans and Buddhists.

Mother Church, who, as the Mystical Body of Christ, is constantly growing, fosters today a catechetical movement which is being led more and more by the kerygmatic renewal. In order to give our Christian Message a stronger affective appeal, it clears away excessive intellectual details, good in themselves but making the doctrine heavy, and it simplifies it by concentrating on the Mystery of Christ, the Core of our Christian Gospel. In order to render this Gospel more attractive, it draws more and more from the living teaching of the Bible. And to make it more effective and directed to religious practices and life, it casts it into a fervent liturgical life.

In training our catechists, let us awake them to the kerygmatic problem which, far surpassing the teaching of Christian Doctrine at school, has nevertheless a great importance in their magnificent task as lay-apostles, spreading the Glad-Tidings of our salvation in Christ.

. . . He (the Christian educator), like the grace of God, of which he wants to be nothing more than the helper, corrects and elevates at one and the same time . . . In this way, Christian education participates in the mystery of the Redemption and effectively works with it. . . .

— Pope Pius XII

Reports And Comments . . .

Missionary Value of Father Stephens' *Christa Purana*

IN November 1956 a famous classic was published at Poona (India) which was warmly welcomed both by Catholics and non-Catholics. Poona University as well as Bombay University have listed this work among the books to be studied for the Master of Arts Degree. It is an immense epic poem of more than 43,000 lines on Jesus Christ, our Redeemer.

This work, entitled *Christa Purana*, was written by Father Thomas Stephens, S.J., the first English Jesuit to come to India. Father Stephens, when working in Goa from 1570 till his saintly death in 1619, saw very clearly that his Brahmin converts were finding the catechism very unsatisfactory as a source of Christian doctrine. As Hindus, they had been accustomed to be given religious instruction through their Puranas, poems of great poetic beauty. Now instead of these Puranas they had to study a dry and unattractive catechism. They longed for more tasty and more ample spiritual food.

To satisfy this legitimate desire Father Stephens conceived the daring and ambitious plan of writing in their own language a poem on Christ, which would present the whole Christian doctrine in a form of equal if not of greater beauty than the Hindu Puranas. Thus the "Christian Purana" was born.

Father Thomas Stephens, S.J. was not only a great saint but also a poet of rare talents. One of the annual reports sent to Rome, soon after his death, testifies.

"His zeal and devotion as a missionary did not satisfy him, and so in addition to these labors he applied himself to the study of the Indostani language, the language of the upper classes. His progress therein was such that at the suggestion of his superiors he had printed in this language (but in Roman characters) a volume dealing with the main truths of our faith: the creation, the fall, and the more important prophecies on the coming of the Redeemer. The work is so delightful that not only the Christians derive much profit from it, but even the non-Christians speak of it with pride. On Sundays and feast-days this book, or *Purana* as it is called, is read in the Churches with as much profit as it gets applause." (Lettere Annue del Giappone, China, Goa et Ethiopia; Naples, 1621 pp. 112, 113).

Father Stephens ardently desired to print his *magnum opus* in Devanagari characters, the script suited to the Marathi language. As the technical difficulties proved to be insurmountable he was forced to transcribe work his into the Roman script. In this foreign garb it was printed in 1616, 1646, 1654 and again in 1907.

The long interval between 1654 and 1907 is due to the prohibition issued in 1684 by the Portuguese Government to use all books written in an Indian language in the cultural life of Goa. Only the *Purana* survived, because many Catholic families in their intense love for it had made beautiful handwritten copies. The *Purana* then continued to be sung in places which could not be reached by the Portuguese government, especially at Mangalore.

As Marathi language written in Roman script is very difficult to read, for a long time the desire had been expressed to have this work published in Devanagari characters. Catholics, Protestants and Hindus cooperated in a truly brotherly way to make this difficult undertaking possible. When two years ago the *Purana* appeared printed in Devanagari characters it was given a hearty welcome.

In the following paragraphs, Father, Wasserer, a missionary in a rural district who makes ample use of the *Purana* in instructing simple village folk, states his opinion on the missionary value which this classic has in instructing even a simple farming population.

* * *

The *Christa Purana*, divided in two parts, the first one numbering thirty-six cantos and the second fifty-nine with 10,962 strophes is a classic in Maharastra literature. Some passages are of such beauty that they hold the reader spellbound. It will be difficult to find anything equal to them in any literature. One reads them again and again with ever increasing delight and unflagging attention. The more familiar one gets with the book the more absorbing it becomes.

It is not easy to say when the poem attains the highest level of art. In describing human affections, joy and pain, love and hatred, Father Stephens appears to be an unrivalled master. He is also very skillful in the choice of using comparisons. Thus he succeeds in making the poem easy to grasp and at the same time very attractive. Many passages are numbered among the choicest pearls of Christian literature.

The conversation of Abraham and Isaac on Mount Moriah is in its very simplicity a great gem; it is deeply moving. Another such pearl is the leave-taking of Our Lord from His mother on the eve of the Passion. As a great artist with a few strokes of the brush creates the most telling picture, a picture that leaves a lasting impression on the mind of the viewers, so Thomas Stephens, with a happy choice of words succeeds in making an unforgettable impression on the mind of the readers. The four chapters on Joseph of Egypt hold the reader in breath-taking suspense.

At times the poem is exceedingly dramatic, then again idyllic, bucolic or just a plain narration or a simple instruction. But it is never monotonous. The story of the incarnation and birth of Our Lord are chapters of exceeding excellence in their simplicity of instruction. The story of the Passion can never fail to leave a deep impression on the mind of the reader.

The *Christa Purana* of Father Stephens holds a very high rank among the masterpieces of Christian literature and indeed, some passages will have no equal to them.

We read in the annual report to be mentioned above: "the book is dealing with the main truths of our faith and is being read with as much profit as it gets applause." The chief value of the book is that it makes the reader familiar with the life of our Lord, a life narrated in such an attractive manner that it kindles in the heart of the reader a great love for Him. The book is not a mere narration of events, but draws out from them the doctrine. Their meaning is explained, difficulties are solved and instruction given in the form of question and answer. The first chant of the *Purana* contains nearly all the tenets of the Apostles' Creed. Though in some passages the poet merely explains or instructs, nevertheless he succeeds in holding the attention of the reader or listener.

Today, it is difficult to make use of this beautiful work. Written more than 350 years ago, it sounds old. Many words have already passed from our language and a number of Portuguese and Konkani words are no longer familiar to modern readers. However, with a little patience of skill the reader or the narrator can easily overcome these difficulties. The meter in which the *Purana* is written is called Ovi. It consists of three lines whose last word rhymes followed by a shorter line which does not rhyme.

"How shouldst thou seek, O Gardener kind,
Of my lament the cause to find,
When Him, my Lord, the Jews
consigned
without a cause to death?"

"Was not His flesh with scourges torn
And was His head not crowned
with thorn

To ask, then, whence my grief is born
Were needless waste of breath.

"The very sun and moon did mark
His death with mourning deep and dark.

What, then shall bind a grief more stark

A hush awhile to keep?"

This is a sample-translation taken from Mary Magdalene's reply to the question 'Why weepest thou?'

Ovis are very easy to sing and allow of a great variety of melodies. Boys can be trained to sing the text while at suitable intervals, after each strophe, the priest or catechist explains the passage recited in a similar way as the Hindus recite their *Puranas*.

Purana recitals are eminently suitable for evening devotions in Church during Advent or Lent. I have witnessed such recitals during this past Lent. Two boys facing the congregation sing passages of the *Purana*. A priest gives the necessary explanation and at times expands upon it. These recitals were well attended. If well prepared they will not only be very popular but also of great spiritual profit to the audience.

People are given no mere abstract catechetical teaching. They hear the story of God's love for us proposed in a manner that touches the heart and thanks to the beauty of its presentation, remains indelibly imprinted in their minds. Father Stephens himself calls his *Purana*, "A manual of Christian doctrine written in the fashion of this country." People in India have always felt that sublime ideas must be clothed in beautiful garb. They feel this is part of the reverence due to religion. This rever-

ence must be extended also to the book containing the doctrine.

At such recitals the book should therefore be treated with great reverence as a "Holy book". It should never be put on the floor but placed on a desk covered with a silk cloth. The singers should wear a distinctive dress. *Purana* recitals given in a village square attract many people who

would never come to listen to a sermon. I have seen such recitals where people listened with rapt attention for hours in spite of a cold night. I am sure that the *Purana* can be today as valuable as it was three centuries ago even more so since we are now so lucky to have it printed in vernacular characters.

— Rev. R. Wassere

Worship: The Life of The Missions

A fascinating book entitled *Worship: The Life of the Missions* written and edited by members of the Institute for Mission Apologetics in Manila, presents to us the missionary impact of the current liturgical renewal. "The apostles were sent out into the world to preach," Father Hofinger reminds us, "to announce the Good News to all peoples. But their missionary mandate was in no way exhausted by this. All real Catholic missionary activity begins with the preaching of the faith; but its final aim is the establishment, the development, the bringing to perfection of a new family of God on earth, thanks, above all, to the life given in the sacraments."

Worship of God by His creatures is the end-product sought by each missionary band that takes up its task among each new tribe or people over the earth. Father Hofinger's thesis is that properly conducted worship not only honors God but in missionary fashion draws more of God's children into the fold to honor Him in worship.

The primary task of liturgy is worship. "In the missions as everywhere else," Father Hofinger explains, "The primary task of the liturgy is to worship the Father 'in spirit and in truth,' and to this end everything else with generous missionary zeal must be subordinated, and indeed the crown and the completion of our missionary activity."

But the liturgy renders additional services beyond its principal goal of worship. There is the great catechetical value in properly conceived liturgy. "The superiority of teaching by means of worship over any other form of Christian preaching consists in the fact that *the liturgy gives what it teaches*," asserts Father Hofinger. "Christian worship is thus a treasure house of catechetical wealth. The more fully we appreciate our apostolate, the more we missionary appreciate its value..... Like Christ, are we not called to dispense, not only knowledge about the divine life, but also this life itself, as abundantly as possible: *Ut vitam habeant et abundantius habeant*?" (John 10:10)

Christian worship, then, forms apostles. Properly conducted worship, with properly conceived liturgy, should prompt Catholics both old and new in the faith to go to their neighbors outside the fold and say, "Come and worship with us."

Involved in the current liturgical renewal is the vast problem of the reappraisal of Christian liturgy in the light of the past and of the rapidly evolving present. Father Hofinger is among those who make a strong plea for more active participation of the Christian millions in the life of worship in the Church.

"This active participation of the people," he explains, "was expressed in the very way which the (early) Christians spoke about the Mass. The current term for the action of the laity was *celebrare missam*, to celebrate the Mass. In addition, during the first centuries, the participation of the laity in the Eucharistic Sacrifice was expressed by various verbs with the word 'Mass' as their direct object: to carry out, concelebrate, make, offer, say, hold..... When we compare these expressions, in which the active part of the laity shines out so clearly, with the expressions in use today—'to hear Mass,' 'to go to Mass,' 'to assist at Mass'—can we deny that a change in attitude has come about, a different way of thinking about the Holy sacrifice?"

Father Hofinger bewails the defects which crept into the liturgy in Antioch and other places in the East from the fourth century on through a great falling-off in the active participation of the people in the essential parts of the Mass. This was fur-

ther accentuated after the eighth century when the apostolate, which had passed into the German and Slavic peoples of Northern Europe, called for adaptations in the liturgy which, to thinkers of Father Hofinger's school, were not always successfully rendered. The present day effort is prompted in part through a desire to correct the harm done to Christian liturgy in these centuries.

The pages of this book devoted to the past are wonderfully enlightening, but those that dwell on constructive phases of the vital present are of still greater appeal. For the practical missionary, one of the most important subjects treated is communal worship in the absence of a priest.

"Today public worship in the absence of a priest has taken on an unusual importance," Father Hofinger reminds us. "We might be tempted to think of such service as being a merely temporary emergency measure. It is important, therefore, first of all to study their permanent missionary value."

Of the fifty million Catholics in the new Churches of Asia and Africa, it is estimated that more than half are geographically so situated that they are unable to attend Mass on Sunday. For them, Sunday services without the presence of a priest is recommended. "Such services," says Father Hofinger, "cannot, of course, actually replace the incomparable homage that we render to the heavenly Father with Christ in the Mass. Nevertheless, even in such a celebration the Christian community can render to God a most fitting homage, one that is also presented to the Father by Christ."

Father Hofinger's detailed study of this question will prove immensely interesting to many missionaries who are strongly impressed by the inadequate liturgical values in the various services currently available for worship of God in the thousands of priestless communities over the earth.

The high missionary value of this book shines forth in an appreciation by His Grace J. Mark Gopu, Archbishop of Hyderabad, Director of the Section for Catechetics and Liturgical Apostolate, C.B.C.I. (Catholic Bishops' Conference of India): "Here is a book, the first of its kind that I have come across, and it will probably remain the best in its field."

The reader will see what a wealth of sound doctrine and solid devotion the sacred liturgy has to offer to our people in the missions. Liturgy in its authentic expression cannot be regarded as a luxury in the missions. Liturgy in its authentic expression cannot be regarded as a luxury in the missions. On the contrary, when it is taught well and utilized properly, it

taught well and utilized properly, it has a very special appeal to our Christians and catechumens in the missions. It will have a healthy appeal also to the non-Christian onlookers. The Orientals have a special fondness for public worship, rich religious symbolism, meaningful gestures and devotional music.

I congratulate the authors of this timely work on the excellent treatment they have made of the subject. The explanations of the various topics are instructive and interesting, and the suggestions practical and thought-provoking. The authors have given of their best out of the abundance of their serious study and discerning experience. The reader easily catches their zeal and enthusiasm. This is just the kind of book we need as a guide for promoting a living liturgy in the mission-field. In my opinion, this book and Father Hofinger's other work "*The Art of Teaching the Christian Doctrine*" deserve to be used widely in the missions.

—Most Rev. Raymond A. Lantieri

WORSHIP: THE LIFE OF THE MISSIONS. By Johannes Hofinger, S.J. — Joseph Kellner, S.J. — Paul Brunner, S.J. — John Seffer, S.J. Translated by Mary Perkins Ryan. 240 pp. University of Notre Dame Press, Notre Dame. 1958. US\$4.25.

Singing Liturgical Texts in the Vernacular

THE Encyclical *Musicae Sacrae Disciplinæ* of Pope Pius XII, December 25, 1956 says:

"... But the law forbidding the words of the liturgy to be sung in local language must still be observed—

a warning having already been given above."

What is the meaning of this clause? Is it a new general or particular prohibition? To find the correct meaning of this text we must consider

in context, and together with other ecclesiastical regulations on the same subject.

In part I and II of the above quoted Encyclical the Holy Father gives a summary of the history and tasks of sacred music. Part III speaks about its necessary qualities, nobility and goodness of form as well as universality, following the *Motu Proprio* of St. Pius X, (Nov. 22, 1903). Like His holy predecessor the Holy Father praises the plain song, which has these qualities in the highest degree. The universality also results from the Latin language, used in the Roman Liturgy, and so closely connected with the plain song:

"And if plain song is heard in Catholic churches all over the world in its true and unaltered text, it will show forth the mark of universality, just as the Roman liturgy does. The result will be that wherever the faithful may be, they will hear these familiar and household melodies and come to realize the wonderful unity of the Church as well as finding true comfort for their souls. This is one of the chief reasons why the Church so much desires that the plain song setting of the liturgical text should be closely associated with its Latin words." (*Musicae Sacrae* 35)

Next the Papal document speaks of two exceptions in the use of Latin: One exception is the privilege granted to Germany and some other regions, to replace in the *Missa cantata* the text of the so-called "Ordinary" (*Kyrie, Gloria, Credo, Sanctus Benedictus, Agnus Dei*), with appropriate hymns in the vernacular. This is the so-called *Deutsche Amt*.

"We are well aware that this Apostolic See of Rome has granted certain concessions in this matter. These concessions, however, are granted in precise terms and must on no account be given a wider interpretation or application than the terms warrant. Nor must they be put into practice in other countries without the Holy See's permission. Rather, even in places that enjoy these concessions, bishops and all others with the care of souls are to make great efforts that the faithful from their earliest years learn at least the easier and more commonly used plain song melodies, and that they are able to use them during liturgical services as well. In this way also the unity and universality of the Church will shine out more clearly day by day." (*Musicae Sacrae* 36)

Thus the Holy Father confirms explicitly this privilege, but insists that it "must on no account be given a wider interpretation or application than the terms warrant. Nor must they be put into practice in other countries without the Holy See's permission."

Another exception, different from the so-called *Deutsche Amt* is the matter in the paragraph with which we are especially concerned:

"However, where there is a centennial of immemorial custom of singing at a solemn Mass some popular non-Latin hymns after the Latin text of the liturgy has been sung, bishops may allow this practice to continue "if, taking into account the circumstances of the place and the people, (such a custom) cannot be prudently stopped." But the law forbidding the words of the liturgy to be sung in a local lan-

guage must still be observed—a warning having already been given above.” (*Musicae Sacrae* 37)

The concession given in this paragraph differs from the preceding privilege. Here the matter in question is the solemn *sacrificium Eucharisticum*, without limitation, while in the so-called *Deutschen Amt*, the permission excludes some more solemn forms of the Sung Mass such as Pontifical High Mass, Mass with deacon and subdeacon etc. (cf. *Liturgisches Jahrbuch*. Münster, vol. 6, 1956 115). More important is the fact, that in the so-called *Deutsche Amt* the *Ordinarium Missae* is replaced by appropriate vernacular songs, while in the latter exception the full official Latin text must be sung before the vernacular. The vernacular hymns can be added, but in no way replace the official Latin text.

Now, what does this clause mean: *firmit tamen lege qua statutum est ne ipsa verba liturgica vulgari linguae cantantur?*

It is not a new general regulation. Yet Pope St. Pius X clearly says in the above-quoted *Motu Proprio*:

“The language proper to the Roman Church is Latin. Hence, it is forbidden to sing anything whatever in the vernacular in solemn liturgical functions—much more to sing in the vernacular the variable or common parts of the Mass and Office.” (*Motu Proprio*).

And Pope Pius XII declares in the *Encyclical Mediator Dei* of Nov. 20, 1947:

“The use of the Latin language customary in a considerable portion of the Church, is a manifest and beautiful sign of unity, as well as an effective antidote for any corruption of doctrinal truth. In spite of this the use of the mother tongue in connection with several of the rites may be of much advantage to the people. But the Apostolic See alone is empowered to grant this permission. It is forbidden, therefore, to take any action whatever of this nature without having requested and obtained such consent, since the sacred Liturgy as We have said, is entirely subject to the discretion and approval of the Holy See.” (*Mediator Dei*, 60)

The clause in question then emphasizes the application of this rule to the special privilege granted to some regions to add vernacular hymns in Solemn Mass.

The Encyclical also establishes special regulation for these definite cases when it forbids the singing of translations of the official Liturgical texts, lest these vernacular hymns illegally take the place of the prescribed Latin texts. Without this restriction these hymns would soon supersede the official Latin Chants. Experience shows, that these precautions are not groundless.

Therefore, as in the concession of the so-called *Deutsche Amt* the Holy Father urges us to ask permission of the Holy See for every new application in order to avoid illegal excesses and abuses. Moreover in order to prevent an omission of the prescribed songs in High Mass he forbids the singing of a mere translation of the

Latin text. This interpretation becomes evident in the paragraph where the Holy Father recommends vernacular singing at low Mass:

"Hymns that are composed after this fashion and that are born of a people's inmost feelings, have a powerful effect on men's minds and souls and rouse up feelings of devotion. And when a great crowd at religious functions sings them as with one voice, they can lift men's thoughts up to heaven. As was said above, such hymns must not be used at a solemn Mass without the special premission of the Holy See. But at Masses that are not solemn, they can be a wonderful help in preventing those present from being like dumb and inert on-lookers, since they enable the congregation to follow the ceremony in mind and voice and to join their devotion with the priest. This will happen if the hymns are adapted to the different parts of the Mass, as is done, to Our great joy, in many places in the Catholic world." (*Musicae Sacrae* 18,49)

The Holy Father does not forbid the use of liturgical texts. On the contrary, he demands that these hymns shall be "adapted to the different parts of the Mass." What is more appropriate than to sing a Kyrie eleison at the Kyrie, a Sanctus after the Preface, an Agnus Dei after the Pater noster? This paragraph would seem to offer evident proof, that the restriction to abstain from translations of liturgical texts, does not concern low Masses.

Finally, here is the answer to our original question:

1) The language of the prescribed songs in all kinds of High Masses is Latin. This is the General Rule, clearly expressed by St. Pius X and confirmed by Pope Pius XII.

2) The privilege of the so-called *Deutsche Amt*, granted to some regions i.e., the substitution of the *Ordinarium Missae* in Sung Masses with appropriate vernacular songs, is confirmed. Any extension of this privilege needs the explicit permission of the Holy See.

3) Another privilege, i.e., to sing in Solemn Masses some vernacular hymns after the prescribed Latin songs, is also confirmed, provided that these hymns are not mere translations of the official texts. This restriction applies only to Solemn Masses (*in solemnii Sacrificio Eucharistico*) and—according to a declaration dated of April 29, 1955 (cf. *Liturgisches Jahrbuch*, Münster 1956 115—to the *Proprium Missae* of a *Deutsches Amt*.

4) Low Masses are not subjected to this restriction, but there can be sung any kind of vernacular hymn which satisfies the general rules for sacred music and which are "adapted to the different parts of the Mass," such as a (vernacular) Kyrie or Gloria at the beginning, a Sanctus and Benedictus after the Preface, an Agnus Dei after the Pater noster etc. Finally, there is no simpler a method to prepare an intelligent singing of the liturgical texts in Latin at High Mass, than to use the same texts in vernacular at Low Mass.

—By Rev. Joseph Kellner,

The use of mass communications in the apostolate is meeting with success in a movement begun in Kyoto, Japan —

THE GOOD SHEPHERD MOVEMENT

— By Rev. James F. Hyatt —

IT was the afternoon visiting hour in a Kyoto Hospital. A priest was sitting by the bed of one of the patients in a ward instructing him in the catechism. Then, from the far end of the hall, came the strains of Beethoven's Pastoral Symphony. The talk in the ward stopped and the patients turned on their radios. They listened for five minutes to the Good Shepherd Broadcast, "Light of the Heart," then turned off the radios and resumed their conversations.

Stories similar to this are reported to the offices of the Good Shepherd Movement in Kyoto, Japan almost every day. A young lady came in one morning to introduce herself and tell us the good news that she would soon be baptized — she had started studying the catechism at her local church some months ago, after hearing one of our programs. Two days before, it was a young man. He had listened to the program daily for months and then finally mustered enough courage to overcome the strong anti-Christian feelings of his parents and come to us for instructions.

Then, there was the young man and wife who heard the program one afternoon and immediately closed their small grocery store to come and ask our advice on how to raise their child who was soon to be born. And, there are stories without

limit of people who make every effort to hear the program every day.

The Radio Program

Yet, the beginnings of this project were difficult. When we first tried to obtain radio time in August, 1957, we received a cool reception from every broadcasting company we visited. In the first place, the authorities of these companies feared the reactions of the Buddhists, who still exerted a tremendous influence in political and financial circles in Japan. Secondly, they realized that we would be able to pay only a fraction of the regular rate for radio time. Thirdly, they seriously doubted that a program on moral and religious subjects could hold the attention of their listeners.

However, after about two months of negotiating, *Radio Kyoto* agreed to give us a try, allotting us five minutes three times a week, early in the morning. After the first couple of weeks, they were definitely sold on the program. And, before another month had passed, they had arranged to broadcast it every week day at the more favorable time of 3:40 in the afternoon. The price was one fourth of the normal rate.

It was then but a matter of time, before radio stations and Churches in other parts of Japan began to approach us concerning the

possibility of extending the program to their areas. At this writing, it is being broadcast over seven stations in different parts of the country and negotiations are being carried on to extend it to several others.

Each program is centered around a current news story or an anecdote, with an application of the story to the lives of the listeners. The program is with announcements of local church activities and a suggestion that the listeners enroll in our correspondence course in Catholic Doctrine.

We have chosen the Pastoral Symphony as the theme music and tell stories from the news of the day in order to attract those listeners who would rebel against a strictly religious program. We strive in each broadcast to help the listeners realize that the Catholic Church is intimately interested in and provides solutions for the problems which affect their daily lives. We hope in this way to dispel gradually the numerous misunderstandings and prejudices toward the Catholic Church which are so prevalent in Japan.

It is, of course, impossible to measure exactly the effectiveness of a radio program. However, as is indicated above, we seem to be making considerable progress in the accomplishment of our objective. The area presently being covered by our broadcasts has a population of about 3,000,000 people. A survey now being carried on in the City of Kyoto indicates that from one third to the half of the people in this area are familiar with the program, many of them listening to it every day. It can

be said, without fear of error, that, through these broadcasts, several million people are gradually learning the principles for which the Catholic Church stands.

Monthly Paper

The paper which we publish each month has the same objective as the radio program and the general presentation is the same. In fact, they both have the same title. The paper is a four page affair, distributed from door to door, through the cooperation of local newspaper boys. About 300,000 are being distributed each month throughout Kyoto Diocese.

As in the case of the radio program, an exact appraisal of the effectiveness of this paper cannot be made. However, indications are that it arouses about the same interest as the radio program. Letters arrive daily from the readers, some of them pointing out remarkable changes which the paper has made in their lives. For instance, we recently received a letter from a young lady who had given up the plans she had made for suicide, after reading one issue of the paper.

A father wrote to thank us for saving the life of his child—he had given up the idea of having an abortion performed on his wife after he had read an issue of *Light of the Heart*. A housewife wrote to say that the paper had saved her and her husband from divorce.

The majority of the letters received are not so dramatic as these. But they all tell of the favorable influence which the paper has had on the readers and almost all

letters contains a request for catechetical instructions, either in a convert class or through the Good Shepherd Correspondence Course.

A Correspondence Course

We began publishing our correspondence course as a means of following up the contacts made through broadcasting and the distribution of our monthly paper. The course is made up of ten pamphlets, covering all the major points of Catholic Doctrine. Included in each pamphlet, is an examination sheet which is to be filled out and mailed to us by those who wish to receive the succeeding volume of the course.

During the six months which have elapsed since the course was first announced, a little more than 2,000 people have enrolled. From the time that these people begin the correspondence course, they are urged to begin attending Mass and to enroll in a convert class at their local church or at the Good Shepherd Headquarters to prepare for Baptism.

For those who finish the correspondence course and are yet unable or unwilling to enter, a class, we provide the services of a Catholic Lending Library, as a means of continuing their studies. We endeavor to continue our contact with these people through the mail, until they can be brought to the Church and to the font of Baptism.

A Moral Crusade

To emphasize our efforts to raise moral standards, we have also started a "Moral Crusade." We promote it on the radio and in our monthly

paper, but also through the use of resolution cards, posters and an essay contest on morality. The resolution card is the simplest, and undoubtedly, the most popular of any literature we have thus far printed. It reads as follows:

"I resolve this day to do all in my power to resist evil and do good. I resolve this day to faithfully fulfill all the responsibilities of my state in life; to observe kindness and honesty in all contact with my fellow men; and to preserve complete purity of soul. If I should be tempted to evil, I shall repeat in my heart the words 'Do what is right—be strong—be cheerful.' That I may be able to keep this resolution, I ask the help of God, my Creator."

These cards are being distributed by the thousands to people in all walks of life, with the request that each person read the card once a day. It is most encouraging to watch the expression of peoples' faces when they first read it. They act as though they have found a guide for their lives for which they have long been looking.

Yet, even more encouraging are the stories which we hear daily of people who, though they have never had any other contact with the Catholic Church, are promoting the use of these cards with all their might and main. There is the tobacco store lady who has one posted on her counter where her customers can read it and who gives one away with every package of cigarettes. There is the pagan Old Folks Home in Kyoto wherein the resolution is painted



HHEADQUARTERS of the "Good Shepherd Movement" is a modern building in the heart of Kyoto, Japan. Its blue tile facade with the colorful mosaic of the Good Shepherd standing over Japan is a familiar sight to the throngs of Japanese who are welcomed daily to its bookstore, lending library and conference rooms. The building also houses the offices and workshops from which the Gospel message—spoken, printed and filmed—is sent directly into the homes of millions of people seeking the Truth. The movement, founded by Father James Hyatt, a Maryknoll Missioner, is the result of his efforts to utilize the media of mass communication in mission work throughout Japan. ■ ■



Maryknoll Father J. Hyatt, director of the Good Shepherd Movement, edits the pieces of Catholic literature distributed throughout Japan.



Father Anthony Karlovic, M.M., assistant director of the movement, checks galley proofs run off the Good Shepherd printing press.



A large staff is kept busy sorting and wrapping pamphlets, books, visual aids and leaflets printed by the Good Shepherd Press and sent to 283 parishes in Japan.



With the cooperation of Kyoto's newsboys, the Good Shepherd's monthly paper is delivered to almost 300,000 homes.



Father Hyatt directs the popular five minute radio program, "Light of the Hea" which the Good Shepherd Movement broadcasts every weekday over Radio Ky



*The Good Shepherd bookstore
and lending library attracts a
steady stream of visitors and
customers each day.*



Each month 8,000 Good Shepherd posters on morality are posted in public places throughout the city of Kyoto.



The goal of the Movement is realized in the weekly convert classes Father Hyatt conducts in one of the conference rooms in Good Shepherd Hall.



The children's choir has a city-wide audience when it broadcasts its program of songs and hymns direct from the large auditorium in Good Shepherd Hall.



Father Karlovecius packs a special box of Good Shepherd film slides and movies which was recently presented to Pope Pius XII.



*The Comitium of the Legion of Mary conducts its meetings at the Good Shepherd
The Good Shepherd Movement encourages and assists groups engaged in Catholic A*

ge letters on the wall. The old
ks gather once a day to recite it
gether. There is the school teacher,
o received one card from a friend
then wrote to us to get cards for
of his pupils. Amidst all the talk
at is going on in Japan about the
d state of morality, this cards seems
provide a means whereby the
verage person can do something
actical to improve conditions.

Posters and Essay Contest

Our posters are about the size of a
ce of typewriting paper. They are
inted with a colored design, but
ntain very few words. Across the
p, are written the words, "Catholic
hurch," and below, in larger letters
hich can be read at some distance,
printed a moral principle. With
e permission of the residents, these
osters are tacked on gates of the
ivate homes in residential districts,
new one being posted each month
o replace the old. The degree of
operation which we have received
om the people in regard to this
project is indicated by the fact that
out 8,000 posters are posted each
month in front of 8,000 homes—95
er cent of which are pagan homes.
hese people actually seem proud to
ave their gates used for this purpose.

Fortunately, we got off to a very
ood start on the poster program.
e chose as the words for the first
oster, "An Obedient Child Will
ucceed in Life." Nothing could
lease the Japanese parents more
an to have such words as these
laced before the eyes of their chil-
ren. Though 'obedience' was the
asis of all moral training in Japan

before the war, it is all but ignored
in the misconceived idea of 'demo-
cracy' which has been taught to the
new generation. Hence, when we
first began the poster program, we
heard over and over again such words
as, "The Catholic Church is the only
institution in Japan which teaches
obedience today." People began ask-
ing for extra copies of the posters
which they could send to friends and
relatives in other cities. One mother
had the poster of obedience perma-
nently hung on the wall inside her
house, after her son saw it and asked
her what 'obedience' meant. She was
shocked to learn so abruptly that the
word had never before been explained
to him.

Though this first poster caused the
greatest stir of all, the succeeding
numbers on such subjects as 'Kind-
ness' 'The Example of Parents to
their Children', 'Purity of Heart,'
etc. have also been enthusiastically
received. In the areas in which they
are posted, several appear in each
block. Hence, as the people walk
back and forth to work, to school or
to the market each day, they are
constantly reminded of the Catholic
Church and the principles for which
it stands. The plan of this project is
simple. But, it would be difficult to
think of a more effective way of keep-
ing the people of a neighborhood
conscious of spiritual ideas and of the
Church which teaches them.

We launched our essay contest on
"Practical Means of Raising Moral
Standards" to stimulate constructive
thought on Japan's moral problems.
The contest is to extend over a year's
time, with the equivalent of \$1,000

in prizes being offered. A little over one half of the allotted time has expired and, thus far, 406 essays have been received. The quality varies from 'not-so-good' to 'very good.' Many very practical ideas have been contained in the essays thus far received and one writer, in particular, has manifested very rare writing ability. He is now working on a Catholic novel, which we hope to publish in the near future.

Catholic Literature for Non-Catholics

Our publishing plans for the future include Catholic books with an appeal to non-Catholics and a magazine on morality. Though many Catholic books have been published in Japan since the war, their circulation has been limited largely to Catholic circles. And in view of the great love the Japanese have for reading (Japan has the highest literacy rate of any country in the world), there is a crying need to make Catholic reading available to non-Catholic readers. As one effort in this direction, we are now printing a Japanese translation of Fulton Ousler's "The Greatest Story Ever Told," in an inexpensive edition. A book distributor has agreed to promote its sales through 2,000 public bookstores throughout Japan. We hope that this will be only the beginning in a series of such publications.

The first issue of the Good Shepherd Magazine was scheduled to appear this October. It will be pocket-book size, 67 pages in length, with articles, cartoons and short stories to point the way toward moral

regeneration in the lives of both individuals and society. The approach will be light, with ample use of cartoon-style illustrations, to make the magazine appealing. A great part of our task consists in making morality appear attractive—a true source of peaceful and happy living rather than a mere collection of rules and restrictions.

Beginnings of the Movement

The activities described thus far in this article have, for the most part, been undertaken during the past year. However, the Good Shepherd Movement itself began as a parish activity in Kyoto in the Spring of 1953. Within two years, it had spread to parishes in all parts of Japan, but its scope remained very limited. The emphasis of Good Shepherd activities was then placed almost entirely on guiding and encouraging our Catholic people to pray, sacrifice and exert their influence in a positive manner to lead their non-Catholic friends into the Catholic Church, the Fold of the Good Shepherd.

The Movement was given this direction, because the personal influence of Catholics on non-Catholic acquaintances has long proved to be the most effective means of conversion. And though we have been able to extend our activities during the past year to influence directly the pagan population, the task of leading and inspiring Catholics to greater apostolic zeal remains foremost among our objectives. The following means have been chosen to implement this aspect of the Good Shepherd Movement.

Parish Paper and Leaflets.

As a missionary aid for use in different parishes, we publish a monthly paper, called 'The Flock' and monthly leaflets which explain different points of Catholic Doctrine. 'The Flock' differs from our other paper, 'The Light of the Heart,' in that, whereas the latter is edited specifically for non-Catholics, 'The Flock' is designed for Catholic readers. We endeavor, through it, to promote apostolic zeal among our Catholic people. It is being used as a parish paper by 283 parishes throughout Japan, the last page being devoted to local parish news. Its total circulation is about 32,000. Our leaflets are sent out monthly to different parishes with 'The Flock.' They are distributed by Catholics to non-Catholic friends as a means of stimulating interest in the Church. About 70,000 are distributed each month.

Pamphlets.

The Good Shepherd Movement Pamphlets give the Catholic attitude on specific social and religious subjects. The subjects thus far treated are; "Juvenile Delinquency," "Family Life," "Birth Control," "An Introduction to the Catholic Church," "An Explanation of the Mass" and "The Attitude of the Catholic Church toward Ancestors." Thus far, about 35,000 of these pamphlets have been sold.

Slide Films.

As a means of acquainting the Japanese people with the glorious history of the Catholic Martyrs of Japan, we have published a series of twelve historical film strips. 100 set of

them are now being used throughout the country.

4. Catechetical Aids.

The Good Shepherd Movement has published numerous attendance cards, prayer cards, short explanations of Catholic customs, etc., as aids in teaching the catechism. However, the principal aids of this type have been two books, entitled, "A Companion to the Catechism" and "A Treasure Box of Light." The former was composed to be used with the catechism during class or as supplementary reading material apart from class. The latter is a cartoon-style catechism for children. About 35,000 copies of "A Companion to the Catechism" have been sold and about 5,500 copies of "A Treasure Box of Light."

The Good Shepherd Headquarters

The expanded activities described in the first part of this article were made possible by the contributions from patrons, who began assisting the Good Shepherd Movement in 1957. Their contributions also made possible the establishing of permanent headquarters for the Movement, with printing presses, editorial offices, a Catholic Information Center and Book Store, a Lending Library, packing rooms and a 150 seat assembly hall.

The establishment of these headquarters was necessary for many reasons—first of all, to give the Movement the permanency and 'face', which are imperative for producing effective results. Since the Movement was inaugurated in 1953, it has been necessary to change our location five different times, with all the confusion and complications which change of

location involves. Now, however, we are able to lay plans for the future as for a permanent work of the Church.

We were fortunate in being able to obtain land for our building in the very heart of Kyoto, next to the Cathedral. The information Center, Book Store and Lending Library face on one of the two busiest streets of the city thereby being very accessible to non-Catholic passersby. The Assembly hall provides an opportunity to assemble people who would, as yet, be reluctant to call at a Church.

Activities which are sponsored include social, as well as strictly religious ones. There are educational lectures, choral groups, English classes, record concerts, piano and violin recitals, lessons in the traditional Japanese dances, Boy Scout meetings, activities of the St. Vincent de Paul Society and the Legion of Mary, assemblies of teachers, nurses, etc. Such activities, whether they are of themselves, religious in nature or not, serve to establish contact between the Church and the large multitude of those people who shy away from any direct contact with things religious. All the people who attend these activities receive copies of the Good Shepherd Movement paper and are invited to enter one of our convert classes.

These classes are, of course, the focal point of all the activities at the Good Shepherd Headquarters. They are not intended to supplant convert classes at the local Churches but to supplement them. They provide an opportunity for instructions to those people who may as yet feel backward about going to a Church. This applies both to those people who attend social functions at our Headquarters and to those who are enrolled in our correspondence course.

Though we make use of many non-religious means of establishing contact with the masses of the people, we never lose sight of the objective of leading them to Baptism and the Life of Grace. And, though each person must receive Baptism at his local Church, we endeavor to make maximum use of the opportunities we have to provide the instructions necessary for the reception of the Sacrament at the Good Shepherd Headquarters. The Good Shepherd Movement is dedicated to the task of leading the vast population of Japan into the Fold of Christ. The cooperation of all, Catholics and non-Catholics alike, is sought and all means are used which are found suitable to the accomplishment of this objective.

The Church has no other reason for existence than, by enlarging the Kingdom of Christ throughout the world, to make all men participate in His salutary redemption. And whoever, by divine commission, takes the place on earth of Jesus Christ, the Chief Shepherd, far from being able to rest content with simply guarding and protecting the Lord's flock which has been confided to him to rule, on the contrary, fails in his especial duty and obligation if he does not strive, with all his strength, to win over and to join to Christ all those who are still outside the fold.

— Pope Pius XI, *RERUM ECCLESIAE*; February 28th, 1926.

*Editorial comment from Catholic
papers in the Far East —*

Press Review

Hong Kong Sunday Examiner

Heresy and Heretic

CATHOLICS are sometimes criticized because of their uncompromising attitude to such movements as that for the reunion of Christian Churches, and they are even accused of a want of charity. Such an accusation can only arise from a misunderstanding: believing, as they do, that in the teaching of the Church they possess Truth, Catholics can never admit of any compromise on doctrine, and yet at the same time, they firmly believe that Our Lord has commanded them to love all men without exception: none is to be excluded from their charity.

Thus, the Holy Father's intention is that all may have a horror of the perversity and danger of Marxist doctrine, and yet, in his recent Encyclical the Pope has exhorted us to pray for the persecutors of the Church—to pray, that is, for the very men who hold and propagate this doctrine.

The doctrine we must hate, for it is false, perverse, threatening the salvation of mankind; those who have been led astray by the doctrine, even those who have made themselves the willing instruments of its most soul-destroying effects, are men for whom Christ died and therefore men for whose salvation we must pray. Christ died, St. Paul tells us, for us

when we were sinners, that He might redeem us from our sins; it is to His grace that we owe our knowledge of the truth, and it is His will that all men should come to this knowledge. We must preach the Gospel to all men, and pray for all.

St. Paul himself is an example of what this prayer may effect: he was himself a persecutor, he shared in the guilt of the death of the first martyr, St. Stephen. Stephen, as he died, prayed for him, and Saul the persecutor, became St. Paul, one of the pillars of the Church.

That such a dramatic change should take place in the present persecutors is beyond our expectations, but everything is possible with God. What is certain is that these are men with souls to save, potentially brethren of Christ and heirs of heaven, men whom we are bound to love. Our Lord came to cast fire on the earth, and that fire is charity, love; it is especially for us, who have received his greatest gifts, to feed that fire and make it grow, so that it may embrace these hundreds of millions of Chinese and Russians and the rest, now held in subjection by God-hating tyrants, embrace the very tyrants themselves, misguided as many of them are, or even gravely sinning.

We know that we are all sinners, we all trust in the mercy of God to forgive our sins. We pray therefore that these men, however sinful, may

be overwhelmed with His mercy, and come at last to the peace of Christ. Marxism, we hate and must continue to hate; for Marxists, we pray.

Tokyo Catholic Weekly

Lowest Birth Rate in the World

ACCORDING to an announcement of the Welfare Ministry's Statistical section this nation's birth rate (which has been worrying about over-population) has suddenly dropped. In 1957 Japan had the lowest birth rate in the world; 17.2 births for every 1,000 people.

The main reason for this drop in the birth rate is the extensive practice of abortion of which nearly 2 million were performed last year. In other words, about 2 million innocent lives were cruelly murdered.

The reason we should pay more attention to these latest statistics of the Welfare Department is shown in the following points:

It has been generally said that the drop in our birth rate after the last war was due to our adaptation to a "poverty stricken life." Yet, in the year 1956-1957 it could be stated the national financial status had reached its highest peak since the war and was quite stable. If our living conditions were poor and the future dark, it could surely be said that our birth rate followed an adaptation to a "poverty stricken life." But it must be confessed that during the period when conditions were more stable and there was an opportunity to develop a cultural life, the birth rate has nevertheless gone even lower.

It is reasonable, therefore, to assume that the Japanese people are refusing to have children in order to reduce the sacrifice which expenses for food, shelter and education would entail, in order to enjoy a comfortable, materialistic life with modern appliances such as radios, televisions and refrigerators.

The decrease in the birth rate is also proportionate to the decline in morality following the last war and the words "poverty stricken life" are applied merely for the convenience of an explanation.

Moral philosophers tell us that the main causes underlying the degeneration of a race are pride and egoism. The pride of our modern people is demonstrated in their ignorance of their Creator and His laws while their egoism is evident in their egoistical search for worldly pleasure.

In society, when pride and egoism assert themselves, love is unwanted and disappears and the "Desert of Love" appears. Parents instead of sacrificing themselves by having and raising children lose the desire to raise and care for children and the children in turn lose their sense of gratitude, respect and filial welfare for their parents. In these circumstances it is not surprising that in Tokyo two daughters recently plotted the murder of their alcoholic father.

Even in homes, love dwindles. Husbands, wives, parents, children, brothers and sisters demand their rightful due. All society then becomes a "Desert of Love," and in place of love is heard only voices demanding their rights.

Love is self-denial and sacrifice without complaint. Love is a risk without calculation, given spontaneously and it overcomes difficulty with madness. Where there is no such love there is no profound life and consequently there would be no happiness which asks for deep eternity," of which Nietzsche spoke.

When it is announced that the birth rate of our country fell to the lowest in the world we feel as if we were listening to a funeral bell which is tolling for the innocent blood flowing without cause, and the soul of our mother country which has been changed into a "Desert of Love."

Pope Pius XI in his famous encyclical letter "Casti Connubii" (On Christian Marriage) directs his attention to the problem as follows: "What is asserted in favor of social and hereditary factors may and must be accepted, provided lawful and upright methods are employed within their proper limits; but to wish to put forward reasons based upon them for the killing of the innocents is unthinkable and contrary to the Divine precepts promulgated in the words of the Apostle: 'Evil is not to be done that good may come of it.'"

Pius XI's teaching, then, is that we can admit the use of lawful and upright methods within their proper limits to reduce the birth rate as long as there is a real problem of overpopulation. But when it is known

that our national birth rate fell because of the abortion or murder of approximately 2 million innocents and the immoral practice of birth control, we cannot regard this problem lightly.

Concerning this point Pope Pius XI's teaching is very severe:

"Those who hold the reins of government should not forget that it is the duty of public authority by appropriate laws and sanctions to defend the lives of the innocent, and this all the more so since those whose lives are endangered and assailed cannot defend themselves. Among whom we must mention in the first place, infants hidden in the mother's womb. And if the public magistrates not only do not defend them but by their laws and ordinances betray them to death at the hands of doctors or of others, let them remember that God is the Judge and Avenger of innocent blood which cries from earth to Heaven."

When we think of the unfortunate Jews who are being punished for the blood of the "Holy Innocents"; France, reaping misfortunes because of its low birth rate, the sad moral status of the countries of Northern Europe, we must fear for our wrongs in making innocent blood flow without cause.

Observing this present state of affairs, our prayer is the one contained in the epilogue of "Casti Connubii":—

"May the Father of whom all paternity in heaven and earth is named, Who strengthens the weak and gives courage to the pusillanimous and faint-hearted: and Christ Our

Lord and Redeemer, the Institutor and Perfector of the holy sacraments Who desired marriage to be made the mystical image of His own ineffable union with the Church; and the Holy Ghost, Love of God, the Light of hearts and the Strength of the mind; grant that all will perceive, will admit with a ready will and by the grace of God put into practice, what we have expounded concerning the holy Sacrament of Matrimony, the wonderful law and will of God respecting it,

the errors and impending danger and the remedies with which they can be counteracted, so that their fruitfulness dedicated to God will flourish again vigorously in Christian wedlock. We most humbly present forth our earnest prayer at the Throne of His Grace, that God, the Author of all graces, the Inspirer of all good desires and deeds, may bring them about, and deign to give it bountifully according to the greatness of His liberality and omnipotence."

The Ceylon Messenger

A Great Anniversary

75 HAS neither the roundness of a century, nor the fashionable cut of a Diamond Jubilee. It is an anniversary, nevertheless, that deserves to be commemorated—chiefly as a source of courage in persevering effort.

These are the reflections that induce us to impart editorial significance to our veteran Mr. Kuruppu's featuring of the current 75th anniversary of the erection of the Vicariate Apostolic of Colombo and the arrival of the Oblate Bishop Bonjean to take charge. Concomitantly, there occurs the anniversary "of equal date" (as the jargon of business correspondence would describe it) of the establishment of the Vicariate of Kandy and the migrating there of the Sylvestro-Benedictine Fathers under Bishop Pagnani.

These precisions (fully and competently developed in the article referred to) make it immediately clear that the events we commemorate transcend the bounds of the chronicles (however respectable) of the Re-

ligious Institutes concerned and take up their position in the essential history of the Church in Ceylon.

By the 1883 deeds of the Holy See, in fact, important progress was registered in the ecclesiastical administrative set-up that both indicates and promotes the growth of the implanted Faith. There was a clear outdistancing of the 1834 Apostolic Brief giving the Island its first degree of ecclesiastical autonomy as a Vicariate distinct from the Diocese of Cochin. The subsequent Brief of 1849 creating two Vicariates (North and South) likewise passed into the archives of venerable antiquities.

However, it was more than a mere multiplication of autonomous ecclesiastical units. It was not just that where there were two we now had three Vicariates, each governed by a Bishop.

Subsequent developments enable us to affirm that 1883 was a definite step towards Ceylon's attainment of "majority" within the Universal Church through the possessing of a

hierarchy of its own. In fact, in the remarkably short space of three years from establishment, the newly delimited Vicariates were granted the full status of Dioceses. Instead of being just missionary zones, they became real Sees with resident Bishops governing them in their own right (always, of course, "in communion" with the Holy See).

To make the significance of the 1883 events complete, these Sees were to bear the very names first given to the Vicariates: Colombo, Jaffna and Kandy. There is a finality about these names. Subdivisions might subsequently be made (as in fact happened in 1893 with the establishment of the Galle and Trincomalee Dioceses and in 1939 again with Chilaw), but a See once established will always remain. Its name will be perpetuated on the Church's spiritual princedoms, come what may—even if with the vagaries of human affairs, the spot is for a time a wilderness without a community of the Faithful or without the facilities for a Bishop to remain and govern them.

Let us appreciate it as we should. There will always be a Colombo, a Jaffna and a Kandy—Sees that the

language of the Church's etiquette and liturgy will qualify as distinguished, "praeclara." Sees that will give a title (and almost a surname) to the Bishops appointed to them. Sees that in the traditions of Church law will by their name sufficiently identify the facts and persons of a people's history—the contentious cases of the less perfect among them and the proclaimed holiness of the sainted.

All this now and till the end of time. All this since 1886. The point we are impelled to make today is that the events of 75 years ago were not just in line with these developments. Even describing them as a vital link in the chain would be inadequate. Destiny quivered on the verge of fulfillment when on history's dial the hand pointed to 1883.

It is well to remember thankfully the missionary bands without whom all this might never have been. But still more do we need to hearken to the voices of the past and brace ourselves to face the tasks of the next lap with the courage, the trust in God, the recklessness of all else that led those before us to the achievements we are still living on today.

Bombay Catholic Examiner

Repression in Kerala

THE correspondence between the Prime Minister, Mr. Nehru and the Kerala Chief Minister, Mr. Namboodiripad on the latter's Civil War thesis still goes on. Mr. Namboodiripad has declined to comment either on the length or the contents of that correspondence. In the meanwhile

something very much like a civil war seems to be going on.

There is plenty of evidence for the Congress contention that the Kerala Government has divided the people into two categories: Communists and non-Communists and that the non-

Communists are being discriminated against so that the Communists might find it profitable to be loyal to the Government and so that others might be persuaded to join the Communist fold. Judges and other officers who in the pursuance of their duty have condemned Communists have found themselves either demoted or immediately transferred. Whenever it is a case of a non-Communist Trade Union, the Communists who have been the self-appointed protectors of the working classes have not hesitated to come down heavily on the side of the management and against the workers.

In some cases so great has been the repression used against non-Communists that there has been no hesitation to kill the demonstrators. In the matter of the students' agitation against the cancellation of the one anna flat rate for the ferry, which they enjoyed before, the Government instead of endeavoring to arrive at some conciliatory agreement imposed a ban on meetings and arrested students by the thousands presumably because the transport service was State-owned and the Students' Union was non-Communist. Similarly at the Sitharam Mills at Trichur, where the 70-day strike was sponsored by the I.N.T.U.C. since it was felt that the transfer of eight workers had been effected with a view to crush the Union in favor of its

rival Communist Union, more than 1,100 persons had been arrested, no attempt was made for a long time to reach any agreement and the organizer of the struggle Mr. Panampally Govinda Menon was attacked by Communists.

More serious was the police firing at the strikers in the cashewnut factory at Quilon, when two were killed and several others injured. The police firing was thoroughly unjustified as recourse to such extreme measures was not at all necessary. But here again all this was done because the Union happened to be a non-Communist one. The worst that has happened so far however has been at Trichur, where the Communists led a procession to the Congress office where there was a clash with non-Communists as a result of which five non-Communists were killed and several others injured.

The Congress workers had informed the police about the situation and had asked for police protection but had been told that the sub-inspector was away and that no action could be taken. Clearly there seems to be a double standard used by the Communists, one for their own followers and another for non-Communists. Law and order are on the side of the Communists while the others dare not even hope for any security whilst the "civil war" goes on.

Philippine Catholic Sentinel

A Blow at Private Schools

FOR some time now, private educational circles have felt some apprehension over a definite trend on

the part of the government to exalt the position of its own schools over, and sometimes at the expense of

all privately administered institutions.

This trend runs counter to the principle, accepted in democratic states, that the role of the government is not to monopolize or dominate the field of education, but to supplement the efforts of the citizens themselves in that field.

This principle, which is embodied in our Constitution, respects the natural right of parents in the education of their children. This right finds expression in the parents' choice of the type of education they want their children to receive. Private schools are the guarantee that parents will have a choice, and not forced to send their children only to institutions owned and controlled by the state.

There should be no question, therefore, of considering private schools *per se* inferior to government schools. Private schools are necessary in a democracy.

Yet, the actual attitude of some government officials is that a state institution, like the University of the Philippines is essentially above any private school.

Recently for example, the Monetary Board of the Central Bank put

out new regulations regarding dollar allocations for students going abroad.

The regulations practically cut off support for Filipino students who are now abroad, and limit to seventy the number of students who will henceforth be allowed to study abroad. For the latter, a system of priorities has been established.

Let us pass over in silence the wisdom of these regulations restricting studies abroad. Students do not have as much "pull" in our government as businessmen who have set up "beauty parlor" industries or even politicians who write "White Papers."

But the point-system set up by the Monetary Board to establish priorities for students going abroad, is most arbitrary; and none more arbitrary than the part which classifies students as either U.P. graduates or non-U.P. graduates. A graduate of the U.P. is by that mere fact entitled to 30 points, whereas graduates of all other institutions are given 25 points.

Why the discrimination? Is the U.P. perhaps a dollar-saving, new and necessary industry?

Pakistan Christian Voice

Up a Spout

THAT much-promised general election, the first since Pakistan's birth, which mysteriously eluded the electors for the last ten years and then with great fanfare was promised this year as an "earnest" of Pakistan's intention to be a good democracy, has again been postponed. We are certainly making ourselves the laugh-

ing stock of democrats the world over. Yet none of the forty-one leaders of the parties attending Prime Minister Noon's National Election Conference—the Muslim League stayed away—batted an eyelid when unanimously recommending postponement of the elections to February next year.

These gentlemen, of course, may defend themselves by arguing that they were faced with a cut and dried situation, wherein they were presented with statements by the Governors of the two wings of Pakistan saying that elections in November would clash with the winter sowing season, and that while any other time during the winter would be suitable in West Pakistan the most suitable time for East Pakistan was between mid-January and mid-February.

But did it require all these years and so many heads put together to discover the most suitable season for elections in this country? Does it not suggest that our brilliant politicians do not possess the marginal intelligence to know the country's seasons and thus had been unable all these years to choose the best time of the year for elections? Take for instance, Mr. Surawardy, leader of the Awami League, an ex-prime minister. Has he not proclaimed from the housetops that elections would be held in November of this year? And now it requires a district magistrate to tell him, a native of East Pakistan, that this is the sowing season and not quite suitable for an election time!

Yet such is the moral and political bankruptcy of the country that this elaborate and solemn fraud perpetrated by the National Election Con-

ference has failed to evoke the slightest popular anger. Only the Muslim League chief, Khan Abdu Qayyum Khan, has roundly slated the political parties for recommending delay in the elections. But in view of the Khan's past record in the former NWFP and the behavior of the Muslim League when it was in power, the public is entitled to doubt his and his party's dedication to democratic principles.

One leader, a progressive and a man with a known record of personal integrity, the Raja Saheb of Mahmudabad, last week made a significant comment on the state of the country. He said: "Today in our country there is no crisis which compares in magnitude to the crisis of morals. The crisis can only be solved by the people themselves. We cannot demand honesty of our leaders, unless we ourselves are prepared to actively live honest lives—honestly not in any limited sense; honestly not with reservations; but honestly in its widest and truest sense."

Elections, he said, are a safety valve for the growing resentments in a nation. Unfair and unfree elections lead to an increase of pressure of national resentment, which may eventually find unnatural outlet in the form of barbaric and subversive movements—and he pointed to the bloody coup d'état in Iraq.

Calcutta Catholic Herald

Anti-Communist Offensive

MILLIONS of Catholics, members of the Apostleship of Prayer, pray with the Pope "that all may realize and detest the wickedness and

dangers of the Marxist doctrine." The praying millions constitute the famous Pope's divisions of whose existence the late Joseph Stalin had never heard.

Note carefully what they—and we with them—will pray for. We do not ask God to inspire all men with hatred for the Communists. We are concerned with a doctrine, not with the men holding it. Communists may be men of good faith, enthusiastic crusaders, some of them charming fellows. But the Communist doctrine is wicked and dangerous.

Note also that we pray that all may realize and detest the dangers and wickedness of communism. Some do not need to be prayed for, at least as far as this particular grace is concerned. The Catholics of the Church of Silence know quite enough about communism. So do also the docile and enlightened children of the Church, those who have carefully listened to the repeated warnings of their pastors and have taken the trouble to study the tenets of communism.

But many are still blissfully ignorant. Some Catholics, calling themselves progressists; others who never read anything but comics and never think over the problems of the day; the students of our universities who think it smart to be called leftists;

the factory workers who believe the Communist orator promising them the earthly paradise; dissatisfied citizens ready to vote the Communists into power, in the hope that there will be a change for the better; our grave politicians, even the highest, who persist in believing that communism is just another system of economics or politics and, as such, has to be treated with some respect and consideration. Let us pray that all may understand.

A final comment on our text. We shall pray that all may detest the wickedness and dangers of the Marxist, doctrine. Marxist, not just Communist. It therefore follows that every doctrine which is tainted with Marxism is wicked and dangerous. A useful point to remember, when we have to assess the orthodoxy of some new brand of Socialism. If it is innocent of all Marxism well and good, it may have our blessing. Slightly pink, with an admixture of one per cent of Marxism or more, it is becoming to be "wicked and dangerous." Of a deeper pink and more generously seasoned with Marxism, label it as Poison.

Malayan Catholic News

Quest for Truth

IN his recent encyclical on the Assumption Pope Pius XII spoke of "the frightful weapons discovered by human genius" which "are of such inhuman power that they can drag down and submerge in universal extermination not only the defeated, but also the victors and the whole of humanity." He instructed the world's bishops to exhort the faithful to come

to the altar of the Mother of God prayerfully on her feast days. Among the intentions he asks them to pray for is: "that the faithful, disturbed by deceits, errors and discord, may attain complete concord and charity in the full light of truth."

What does he mean by truth in this connection? Today more are

interested in the search for truth than in truth itself. They want not so much to find truth as to go on forever seeking it. They knock, but do not want the door of truth to be opened; what they desire is to listen to the sound of their pounding. They wish, not to be told the purpose of life, but to hear the echo of their own charming voices. They love to talk about their glorious quest for truth, but they make sure to sidestep it carefully if it presents itself.

For the search for truth gives them an air of distinction and adds but few responsibilities, whereas its discovery would be a heavy burden, a practical challenge in daily life that few are prepared to face. Like Pilate, they ask sceptically, "What is truth?" but turn their backs immediately, lest they hear the answer. Christ made no secret of His own love for truth: "For this was I born and for this came I into the world," He told the Roman Governor, "that I should give testimony to the Truth."

But Pilate had long since abandoned belief in any absolute truth; what men call right and wrong was to him merely an "interesting point of view." He believed only in relative truth, so he sneered at the very notion of absolute truth.

Truth has taken a severe beating during the past century. When the theory of Evolution was applied to it, many concluded that there was no such thing as an eternal, unchanging truth, that all truth was transitory, that what was true yesterday might not be true tomorrow, that what was true for one might not be for his neighbor; and through it all these was a growing distrust of human

reason once supposed to grasp truth, because now man was pictured as kin to the apes, which lived according to the senses, not reason.

Perhaps chiefly there was the new cult of the scientific method. Induction, observation, the piling up of fact upon fact, the use of ever-changing hypotheses to explain these facts, was a powerful incentive for looking upon all truth as tentative, provisional, to be scrapped promptly if it no longer served to explain the facts and to be replaced by a newer hypothesis the moment its practical effectiveness was doubted.

The abandonment of absolute truth, the adoption of Relativism, which means that knowledge and truth have no absolute and permanent validity, but are forever changing, that what is true for Michael may be false for Joe, has led many educated people to added scepticism. Yet for one with an open mind, it should be clear that Relativism is false. If there were no truths that are absolutely valid, then even the basic principles without which we cannot begin to reason, such things as the Principles of Contradiction and Sufficient Reason, are only relative, temporary, passing, and might be valueless tomorrow. That brings disastrous consequences, particularly universal scepticism, and is a denial of Christ's dictum, "I am the Truth."

It is folly to spend so much time and money and brain-power as we do today on education if we are only turning out a generation of shallow sceptics. For if nothing is true, then scepticism is certainly not true. Wouldn't it be better to insist on first getting a clear answer to Pilate's basic question, "What is truth?"

NOTES AND INFORMATION

Movement to Change Garb of Women Religious is Proceeding, But Slowly, Vatican Official Says

ALTHOUGH the modification of the habits worn by Religious women as recommended by His Holiness Pope Pius XII is proceeding slowly, officials of the Congregation of Religious say that there is a definite movement in many orders and societies to comply with the Pope's wishes.

Father Agostino Pugliese of that Congregation declined to say how many or which groups had already effected changes, but he did reveal that "many religious orders of women have requested and obtained permission to effect a partial adaptation of their original habit."

Referring to various opinions that have come to the attention of the Congregation of Religious recently, he insisted that "neither the Holy Father nor the Holy See have issued precise orders regarding this question."

Every reference of the Pope in regard to the change and simplification of religious habits has been in the form of counsel and suggestion. Therefore, Father Pugliese said, "Sisters and nuns cannot be accused of disobedience. If some religious society freely agrees by majority vote on the suitability of a change or simplification of their dress, the Sacred Congregation of Religious is ready to consider their request."

Suggesting that there has been some confused thinking on this matter,

Father Pugliese pointed out that it is a mistake to regard the suggested modification of religious habits as being simply a tendency toward modernization. "Actually," he said, "it is nothing more than a return to the original ideas of the founders of the religious orders adapted to the times in which we live. It is a return to the healthy old traditions of each form of life relived in the present."

He repeated what the Holy Father said recently in his "invisible audience" radio talks to cloistered nuns, that the religious garb is an external sign of a way of life, but it is not essential to it. The religious habit is governed by the canon law of the Church as well as by the civil law in many countries. But with permission, it can be radically simplified, even to the extent, in some cases, of making Religious hardly distinguishable from lay persons.

The reasons for the suggested changes were clear from the Holy Father's address to the superiors of women's religious orders in 1952, when he said:

"We wish to serve Jesus Christ and His Church as the world of today requires us. It is not reasonable, therefore, to persist in the uses and forms that hinder this service and perhaps render it impossible.

"The religious habit must always express consecration to Christ—this all

know and desire. But in other respects, the habit should always be convenient and in accordance with the demands of hygiene."

47 Nations Maintain Diplomatic Relations with the Holy See

FORTY-seven diplomatic missions are now accredited to the Holy See, according to an official list released by the Vatican.

The 25th edition of the list of diplomatic corps includes thirty-three ambassadors and fourteen ministers.

The number of full ambassadors is one greater than last year following Japan's decision to raise its legation here to the rank of an Embassy. There are two less legations than a year ago. This is accounted for by the shift in the status of the Japanese mission and the combining of the former legations of Egypt and Syria into one legation of the United Arab Republic.

Embassies are maintained at the Holy See by Argentina, Austria, Belgium, Bolivia, Brazil, Chile, Colombia, Costa Rica, Cuba, Dominican Republic, Ecuador, El Salvador, France, Germany, Japan, Guatemala, Haiti, Honduras, Iran, Ireland, Italy, Lebanon, Luxembourg, the Netherlands, Panama, Paraguay, Peru, the Philippines, Poland (government in exile), Portugal, Spain, Uruguay and Venezuela.

Legations at the Holy See are those of Nationalist China, Ethiopia, Finland, Great Britain, India, Indonesia, Liberia, Lithuania (government in exile), Monaco, Nicaragua, Pakistan, San Marino, United Arab Republic, and the Sovereign Military Order of Malta.

Appeal Made to Teachers to Study Asia; to Educate Pupils for World Community

AMERICANS should devote more study to Asian spiritual traditions, culture and languages as a means of developing understanding and winning over neutralist nations.

This was the advice imparted by Dr. Paul K. T. Sih, director of Far Eastern Studies at Seton Hall University, to the eighth religious teachers' convention of the Diocese of Worcester.

Neutralist Asian nations—Burma, Ceylon, Cambodia, Indonesia, Nepal, India and Laos—must be won over if the tide of communism in Asia is

to be stemmed, he said.

"To be sure, there is a great difference between neutralism and communism," Dr. Sih declared. "Yet neutralism can and does play into the hands of communism."

The former Chinese diplomat maintained that the Western position with these nations could be strengthened "by reaffirmation of our determination to fight against communism any time and any place in the Asian world."

He suggested recruiting free Asian nations—particularly "highly influen-

al" Free China—for the Southeast Asia Treaty Organization, and improving our attitude and technical efficiency in regard to foreign aid.

"There is every reason to believe that the Asian peoples desire to retain

their freedom and independence," Dr. Sih said. "But the Communist pressures against them are great and the Asians cannot resist them on a do-it-yourself basis. They need our interest and assistance."

Catholic Schools Must Adapt to Modern Needs, Defend Themselves Against Attacks, Pontiff Tells Catholic Teachers' Meeting

CATHOLIC education "must affirm its value, adapt itself to the needs of forming Christians in the modern world and defend itself against the attacks to which it is subjected in many areas," said His Holiness Pope Pius XII.

The Pope spoke to delegates from twenty-six countries attending the meeting of the International office of Catholic Teaching in Rome. Founded in 1952, the organization aims at promoting Catholic schools at the international level. The United States is not a member.

The Pope noted that the organization is studying projects of the United Nations Educational, Scientific and Cultural Organization for primary teaching in Latin America and mutual cultural exchanges between the Far East and the West. It is also collaborating with efforts to expand Catholic education in Africa, he pointed out.

The Pope said that the modern needs of science, industry and government have stepped up the demand for the education of people everywhere. Because of this, he continued, it is opportune to examine the "situation of the Catholic school in the modern world and the way it adapts

itself to the accelerated rhythm of its evolution."

"The conflict of political ideas and systems," he said, "the grouping of nations into opposing factions, the needs of underdeveloped regions and the common utilization of common sources of energy" are the factors determining education's direction today.

"The proper solution of these formidable questions can only come from an elite with right ideas and great hearts who will know how to consider them with all the necessary technical competence, and also with an understanding of the essential requirements of the human conscience."

"The Catholic school," he continued, "aims at confronting its pupils with all their responsibilities, and thus contributes toward developing the fundamental principles of a harmonious equilibrium between individuals and nations."

Discussing what makes the Catholic school specifically Christian, the Pope said:

"For the school to be Christian it is not sufficient that there be a course of religion every week or that certain practices of piety be required."

He stated that Christian teachers "must communicate to their pupils along with the formation of the spirit and character, the wealth of their profound spiritual life," for it is necessary that the school become permeated "even in its most humble and material details with an authentic life."

"The Christian school will justify its existence inasmuch as its teachers, clerics and laymen, Religious or secular, will succeed in forming staunch Christians," the Pope said. "Therefore may their zeal apply itself unfailingly to associating continually their pupils more and more with the life of the Church."

After listing ways in which school students should be drawn close to the Church, the Pope said:

"Pupils of a Catholic institute should not conceive of their future careers as simple social functions . . . with no immediate relationship to their condition as baptized persons. On the contrary they must always think of them as the exercise of a responsibility in saving the world by

means of which . . . they will realize their highest spiritual destiny."

Pope Pius warned however that this does not mean that Catholic education places strict scholarship on a lower plane. "The intellectual objectives which are the definite aim of teaching, on the contrary, receive from their spiritual orientation firmer sense, a security and increased strength," he said. "That is why when pagan pupils or those belonging to other religions go to Catholic schools they obtain a cultural training no less good than they could receive elsewhere. It is even not rare that Catholic institutions enjoy renown in non-Catholic circles for the quality of their study courses."

Noting that public authorities do not always give Catholic education the full support it needs, the Pope concluded by saying:

"It may be hoped that the movement which encourages nations to unite into larger groups will encourage the governments to override in this matter the evil opposition shown to those who found Catholic schools."

Americans now Serving in Church's Foreign Missions Total More Than 6,000

AMERICAN priests, Brothers, scholastics, Sisters and laymen serving in the missions overseas number 6,124, an increase of 998 over the 1956 U.S. missionary force of 5,126.

By contrast, according to a survey of mission personnel published recently by the Mission Secretariat, there were 2,227 Americans in Catholic foreign missions in 1940.

The total number of priests, scholastics and Brothers from this country serving in the missions is 3,496, while 2,532 Sisters are in the missions. There are ninety-six lay missionaries overseas.

However, in an introduction to the statistical survey, Auxiliary Bishop Fulton J. Sheen of New York pointed out that the total number of U.S.

missioners represents less than 3 per cent of the 225,082 American priests, Brothers and Sisters.

Bishop Sheen is national director of the Society for the Propagation of the Faith and director of the Mission Secretariat.

The Bishop cited figures showing that American priests, Brothers and Scholastics serving in Africa, which has been particularly stressed in recent papal statements, is 381. At the same time, he said, 2,197 French

priests are serving in Africa, 1,149 Irish, 1,136 Dutch, 660 Italian and 451 German.

A survey of all American missionaries overseas shows that there are a total of 617 Catholic missionaries—including nuns and laymen—in Africa, he said, compared with 5,930 Protestant missionaries. In Latin America there are 2,127 Catholic missionaries, and 4,233 Protestant ones. In Asia Catholic missionaries number 1,919, Protestant missionaries 6,575.

Annual Meeting of Holy Childhood Association

AT the last meetings of the Superior Council of the Pontifical Association of the Holy Childhood in Paris the President of the Association, the Rt. Reverend Adrian Bressolles, was able to report continued progress of the society, even beyond the good record of the previous year.

The President announced specifically that the association during the past year was able to aid the missions by subsidies totalling \$3,570,000. Last year the subsidies to the missions amounted to \$2,936,000.

This aid is given in particular for the benefit of children in mission countries and especially for schools. Monsignor Bressolles reported that Africa missions were favored this year in keeping with the pontifical directives of the Encyclical *Fidei Donum* but

this was done without depriving the missions of other continents of needed aid.

The Holy Childhood Association was called upon to aid the Superiors of missions in their very serious work in mission schools and it was glad to make contributions for this work without neglecting its traditional task of supporting maternity hospitals, nurseries and orphanages.

The funds of the Holy Childhood Association are the generous gifts of Catholic children.

Present at the Paris meetings were the National Directors of the association in Belgium, Canada, France, Germany, Holland, Luxembourg, Spain, Switzerland and the United States.

'National Aspirations and the Missions' Discussed

DURING Louvain Missiology Week more than 200 persons took part in this year's "Louvain Missiology Week." The four day period of

mission study which took place in Marie-Therese College of the Catholic University of Louvain, dealt with problems and difficulties under the

general theme "National Aspirations and the Missions."

The lectures that were given at the plenary sessions were discussed immediately in "workshops" and in smaller meetings that were held each evening in the rooms of the Student's Missionary League. An exception to the evening meetings was the White Fathers presentation of several beautiful films on Africa. The closing session of the study "week" took place at the Brussels Exposition with the showing of a film on the Belgian Congo mission.

Seventeen *rapporteurs*, six of whom were laymen, illustrated the various aspects of the general subject. Papers dealt with national aspirations under various aspects of the apostolate. Most of the speakers were missionaries who could speak from a background of direct missionary experience while the others were men of such competence in the subject that their contribution was indeed very valuable.

Among the latter were: Count de Briey, former member of the International Bureau of Labor; the Reverend Soras of Action Populaire de Paris; Mr. Scheyven, Belgian Minister of Economics; Mr. Esperet, a former worker trained by JOC who has traveled in Asia and Africa to organize the *Confederation de Travailleurs Croyants*; Mr. Tevoedjre, an African Professor of History in Dahomey; and finally, two Louvain students, Mr. Lihau, a student of Law from the Belgian Congo, and Mr. Winarno, an Indonesian convert from Islam who is preparing himself for the apostolate among workers of his homeland.

The seventeen speakers, (eleven Europeans, six Asians and Africans),

discussed national aspirations, in particular situations affecting Japan, the Philippines, Indonesia, India, Ceylon and especially in Africa with particular reference to Egypt, Tanganyika, Dahomey, Belgian Congo and Madagascar.

The following are general impressions gathered during the discussions:

1) "Nationalism" covers some very widely differing situations from the nationalism of the old European countries to the nationalism of a continent like Africa. The very notion of "nationalism" must be broad enough, for example, to embrace all Moslems.

For Moslems the nation goes beyond the limitations of territory or of an ethnic group to create a religious nationalism. Islam takes the place of a passport for its dispersed adherents; it has its political center in Mecca and its voice in Radio Cairo. Islam is not only a state religion but the State itself. The conclusion, therefore was that one should not think of transforming this religious nationalism of Islam into an ethnic nationalism.

2) It is certain that the Asiatics and Africans who took part in the conference left with the impression that they were able to say everything that they wanted to say. When an Indonesian student took former colonizers to task, a Dutch Franciscan, after making a few corrections on historical data, was pleased to express his thanks and to promise the full collaboration of missionaries.

3) The subject arose of the "bad feeling" created by the growing antipathy of indigenous peoples to colonizers, an antipathy which threatens to extend itself toward European mis-

oners who accept moral or financial aid from colonial Governments. Discussion on this subject offered an opportunity to demonstrate that the missionary vocation is one without self-interest and also to refute the insidious campaigns of defamation that are too often directed against missionaries.

4) The subjects of colonizing powers are intimately convinced, and rightly so, that *they have done something* for the colonies and that the native of these colonies ought to make at least some acknowledgment of the fact. On the other hand, an African explained his point of view and asked, in turn, for some acknowledgment for his people who by the labor of their hands have enriched the colonizers.

5) All the reports brought out with conviction that we are at a full turn in the matter of colonization. This has various consequences for the mission. We must, today more than at any other time, devote ourselves exclusively to the work directly connected with evangelization. We must have confidence in the authorities and leave to them the responsibility of

politics, social work, medical aid, education and the press.

Mr. Scheyven, the Belgian Minister of Economics, in calling for aid to under-developed countries, was particularly insistent upon the urgent need of training technicians in Catholic Universities, and the loaning of capital. He pointed out that if we must come to the aid of these peoples it must not be because we do not know what else to do with our wealth or because communism threatens to turn these people against us but because they are our brothers.

6) In his closing remarks Father Masson, the Secretary of the "Missiology Week," asked the missionaries which was their homeland: the one they had left or the one they had adopted? The response showed that the missionary is above all a citizen of the Church and that his work consists in carrying the testimony of his Christianity. He is only provisionally in a distant land and he never even dreams of installing himself there as if he were in a conquered land. He is supplying for the native clergy which it is his precise mission to establish.

A Center for Foreign Students in Rome

THE International Society of Catholic Lay Auxiliaries, who opened a center for foreign students in Rome last year, has assisted these students by way of cultural conferences, guided tours, excursions and tutoring in preparation for examinations.

The new Rome center has also made contacts with other centers for foreign students in the West and also with student centers in Africa and Asia.

There are at present more than 800 foreign lay students in Rome at the University—where they have trebled in ten years—and at other institutes of higher learning such as the Academy of Fine Arts, the Conservatory of Music and the Institute of Higher Social Studies.

Non-European and non-American students among them number 162, mostly young men, of the following

countries: Armenia 20, Somaliland 18, Syria 17, Egypt and India 16 each, Iran 15, Turkey 13, China and Japan 12 each, Lebanon 10, Thailand 8 and Lybia 5.

These are few by comparison with the number of foreign students, in cities of America, England, Germany or France but the presence in Rome of these young people from abroad is of particular importance; since they will sooner or later form a judgment of the Church and that judgment is likely to be a lasting one.

Thus far very little is being done for these young strangers. The Italian Center for Instructive Tours for students of Secondary Schools invites them at the beginning of the year and there are some national groups in process of formation.

Beyond this, little is being done to help these students to meet the in-

evitable difficulties of language, studies and isolation or to make their sojourn in Rome a truly enriching experience by giving them more than a superficial acquaintance with Western and, especially, Christian life.

It has been proved by experience that the most lasting contacts with foreign students are those that are made at the beginning of their sojourn in Rome. The new arrivals should be introduced during the first months of the university year to Italian families among whom they will be welcomed and from whom they may receive friendship and help in their difficulties as strangers.

The International Society of Catholic Lay Auxiliaries will soon open a residence for girl students in a house that is situated near the University. This house will have rooms suitably equipped for the activities of a students center.

African, Asian Delegates Given too Cordial Attention at Lay Apostolate Congress Report Says

ASIAN and African delegates to the Second World Congress of the Lay Apostolate, held in Rome last year, found plenty of brotherhood and respect among their Western colleagues—perhaps too much.

This comment was contained in a report of the congress' documents published by the permanent Committee of International Congresses of the Lay Apostolate.

The report cited two articles written by Europeans who attended the congress. One, by J.P. Dubois-Dumee, president of the Conference of International Catholic Organiza-

tions, who was a delegate, said:

"In spite of the really international character of the gathering, the general tone of the discussions was very Western, which surprised the Africans and Asians. Both were moved by the attention they received but some of them asked themselves if these too cordial attentions were not another means of keeping them from being on the same level as the others....."

Both writers declared that contacts between European and American Catholics and their African and Asian brothers were valuable and encouraging.

Book Reviews

Thunder In The Distance

By Jacques Leclercq. Translated by George Lamb. 322 pp. Sheed & Ward. US \$5.00

LEI-MING-YUAN, which means Thunder in the Distance, is the well chosen name of Pere Vincent Lebbe, the remarkable Belgian missionary who upset the calm ways of his confreres and of Chinese pagan life much as thunder upsets the plans of picnickers.

Pere Lebbe arrived in China shortly after the Boxer Rebellion and quickly became as Chinese as he could. He adopted their dress, learned their language and customs and, most important, learned to understand their character as few foreigners have. It was his conviction from the very beginning of his apostolate that the condescending air of the missionaries toward the Chinese and the techniques used for making converts prevented the Church from sinking deep roots into the minds and hearts of the people.

And how he set about to change things! Like a clap of thunder he objected to practices resulting in "rice Christian" converts. He argued that the French flag should not fly over the Church as though Catholicism and allegiance to France were one. He vigorously denied that a native clergy and liturgy would result in schism. Like a steady roll of thunder his column in the Chinese Catholic paper gave its readers the encouragement and knowledge necessary to be thoughtful citizens actively mindful of the Christian's obligation to participate in political activities as well as to assist at Mass.

Pere Lebbe suffered many trials, misunderstandings and even exiles because of his strong conviction that the Church in China must come into being within his own lifetime—not fifty years hence. His ideas, so revolutionary in the early twentieth century, caused his estrangement from many of the mission authorities. Fortunately for the Church, Rome understood and supported his work and eventually decreed the changes which did indeed create a native hierarchy.

Though *Thunder in the Distance* dwells little on it, Pere Lebbe is primarily responsible for the apostolate of the International Catholic Auxiliaries whose aim is to serve in missionary dioceses and to become as much as possible like the people they serve, even to changing their nationality just as Pere Lebbe did.

Yonder One World

A Study of Asia and the West.

By Frank Moraes. 209 pp. Macmillan. 1958. US \$3.75.

This is a timely, provocative survey of large parts of Asia, and of Australia, West Germany and the United States by a highly intelligent Indian Catholic journalist.

Mr. Moraes, a reporter for The Times of India, is the author of an excellent biography of Nehru as well as of a study on Red China. His viewpoint is anti-Communist and pro-democratic. He hopes that Asia's future will be with the West, not against it.

Mr. Moraes points out that the people of Asia are embarked on a

tremendous effort to improve their living standards through industrialization, and he sees no reason why industrialization cannot take place in such a way as to preserve individual freedoms. Obviously, the model which he would like to see followed in Asia is India, not China. Of particular interest are the profiles he gives of prominent world figures such as Nehru, U Nu, Mao and Gandhi.

The Heart of India

By Alexander Campbell. 333 pp. Knopf. 1958. US \$5.00.

Readers who find it hard to understand India and its people, and are disturbed over Nehru's stand on communism or for other reasons, owe it to themselves to read this superior portrait of India today.

Mr. Campbell is a journalist of Scottish origin who was in charge of the Time and Life office of New Delhi from 1954 to 1956. He moved about the whole vast subcontinent from Srinagar and Calcutta to Bombay and Pondicherry and made side trips into Goa and Pakistan as well. Everywhere he interviewed people of every class, faith and political persuasion, and he reports objectively and in a masterful way about them. His well-written, fascinating book reproduces the astonishing variety of Indian life in full and colorful detail.

Unlike so many writers on India, Mr. Campbell is not satisfied to show his readers simply national leaders like Nehru in their governmental offices or members of the upper classes. He takes us out into the mud huts of farm villages, into the towns and crowded cities. Through his sharp eyes we see businessmen

and beggars, taxi-drivers, corrupt or inefficient policemen, intellectuals—all of India, in fact.

Reviews in Brief

Economic Backwardness and Economic Growth:

Studies in the Theory of Economic Development.

By Harvey Leibenstein. 295 pp. John Wiley. 1957.

This is a complex, learned study of economic development in the world's underdeveloped areas. Its author, an associate professor of economics at the University of California at Berkeley, proposes his own theory of population growth as a complement to his economic theory. Of interest to missionaries and other specialists in economic and social matters.

Lay Workers for Christ

Edited By Rev. George L. Kane. 171 pp. Newman 1957. US \$1.00.

The editor of this neat paperback book is well-known for his writings on vocations. Here Father Kane has gathered together nineteen interesting articles by laymen who have distinguished themselves in various forms of contemporary Catholic Action. They include the founder of a secular institute, a labor leader, a teacher, an invalid and many others, showing the great scope of the laity in apostolic work.

Of particular interest to all readers is a stimulating chapter on the lay missionary by Violet Nevile, a member of the International Catholic Auxiliaries. The introduction is by Valerian Cardinal Gracias of Bombay.

Mission Chronicle

CEYLON

CEYLON WARNED OF TWIN DANGERS

GALLE, Ceylon — A Jesuit educator has warned this country of the twin dangers it faces in misguided nationalism and nationalization.

The educator is Father O. Morelli, S.J. rector of St. Aloysius College here. Speaking at the school's prize-giving ceremony, he said:

"Our nationalism is only too often rabid communalism parading as nationalism, not patriotism prepared for self-sacrifice. Our economic ideal is socialism with little concern and less capital for development projects. Our panacea for all our national ills seems to be nationalization."

BLOCK ROSARY SYSTEM SPREADS

COLOMBO, Ceylon — A devotion to Our Lady similar to one conducted in the United States has been introduced here.

Archbishop Thomas B. Cooray, O.M.I., of Colombo has urged parishes here to use the "block system" of praying the Rosary, a devotion which began in and is widely used throughout the United States. Catholics on a street or "block" gather at a predetermined time and place to recite the Rosary.

The Colombo prelate suggested that a representative from each family meet daily at a place of their own selection to pray the Rosary while others remain at home to say the family Rosary.

PROPOSAL TO NATIONALIZE CATHOLIC SCHOOLS IN CEYLON IS 'RELIGIOUS PERSECUTION', PRIEST DECLARES

COLOMBO, Ceylon — The superintendent of Catholic schools in the Colombo Archdiocese has declared that proposed nationalization of school here is "religious persecution."

Father Philip Dissanayake, O.M.I., also declared that Catholics have the right to have their children educated in Church schools. Any government move to thwart this right will result in the suppression of the "denominational system" of running schools, the priest said. "This will be tantamount to religious intolerance or persecution," he said.

Father Dissanayake spoke against a background of sharp discussion in this country on a proposal to have the government "take over" private schools. One ground mentioned as justifying this step is the allegation that Catholic and other Christian schools seek to make converts.

Father Dissanayake stated that Catholic schools have not been used as a tool to make more members for the Church.

The priest said the proposed nationalization move would defeat the very purposes of education. More important than textbook education, he said, is the education of the mind which goes hand in hand with character formation. Even their opponents have admitted that Catholic schools in Ceylon are a model to all others in this respect, Father Dissanayake said.

He also denied charges that teachers in denominational schools are oppressed and ill treated. This is the result of "vicious propaganda," the priest said. He said that the fact is that teachers in denominational schools work under happier conditions than their counterparts in government schools.

Father Dissanayake's speech was the latest of several Catholic rejoinders that followed the nationalization proposal. Shortly after the government interest in the plan became known, the country's Catholic Union presented a memorandum to Premier S.W.R.D. Bandaranaike making it clear that Catholics would oppose the proposal without any reservation.

BISHOP AIDS STARVING MOSLEM CHILDREN RETURNING FROM MECCA

COLOMBO, Ceylon — The Archbishop of Colombo sent 500 pounds of milk to alleviate starvation among Moslem children on a ship which stopped here en route back to the Philippines from a pilgrimage to Mecca, Arabia.

It was reported that a number of pilgrims died on shipboard as a result of the privations. When Archbishop Thomas B. Cooray heard of the "shocking conditions," aboard the vessel, the SS *Lorraine*, he ordered the milk delivered to the 800 children. The shipment arrived just before the ship's departure.

CHINA

POPE URGES CHINESE CATHOLICS TO RESIST COMMUNIST ATTEMPTS TO SET UP SCHISMATIC CHURCH

VATICAN CITY—In an encyclical carried privately into Red China, His Holiness Pope Pius XII urged all Catholics there to resist Communist attempts to create a captive Chinese Church separated from Rome.

In the document the Pontiff denounced the so-called Patriotic Association of Chinese Catholics as a Red scheme to make Catholics "embrace the tenets of atheistic materialism." He also branded the election and consecration of unauthorized bishops in China as "criminal and sacrilegious."

Entitled "Ad Apostolorum Principis" the 4500-word encyclical was addressed to the Chinese Bishops, clergy and faithful and dated June 29.

A Vatican spokesman said that news of the encyclical was withheld from the world until the Vatican was certain that copies of it had arrived in Red China. The spokesman said that no word of its existence was allowed to leak out lest Communist authorities in China block its distribution.

The document contains little new information on the Church's plight in China. It serves rather as a brief historical summation of the situation, furnishes a clear condemnation of the aims and tactics of the Patriotic Association, and repeats the Church's doctrine on the election and consecration of bishops.

The encyclical's title, taken from the first words of the official Latin text, referred to the consecration of six Chinese bishops by Pope Pius XI in St. Peter's Basilica thirty-two years ago, and to the hope the Church had then for the development of Catholicism in China.

The Pope briefly mentioned the apostolic letter, "*Cupimus Imprimis*" (We Desire in the First Place), of 1952 and the encyclical, "*Ad Sinarum Gentem*" (To the People of China), of 1954 in which he defended the patriotism of Catholics and denied that love of God and loyalty to the Church undermined loyalty to the fatherland.

Coming up to the present the Pontiff said: "In these days, however, We have to draw attention to the fact that the Church in your lands has been brought to yet worse straits in recent years.....

"We consider it to be Our duty," he said, "to declare openly with a heart filled to its depths with sorrow and anxiety that matters touching you are, by deceit and cunning endeavor, changing so much for the worse that the false doctrine already condemned by us seems to be approaching its final stages and to be causing its most serious damage."

The Pope then turned his attention to the Chinese Patriotic Association

which has been used by Chinese Communists to attack the Church in the name of patriotism.

"...Under the appearance of patriotism, which in practice is shown to be deceit, an association of this kind aims particularly at making Catholics gradually embrace the tenets of atheistic materialism by which God Himself is denied and the principles of religion rejected," he declared.

The Pontiff said that the association has forced Catholics to justify the unjust imprisonment or exile of bishops, priests, Religious and laymen. He added that it has obstructed the work of legitimate pastors and has undermined the obedience of the clergy and laity to legitimate bishops as well as worked to separate Catholic communities from the Apostolic See.

Listing various means by which the association works on Chinese Catholics the Pope included "violence and oppression," the Press and enforced attendance at group meetings, lectures and indoctrination discussions "lasting for weeks and months (and which) so weaken and benumb strength of mind and will that a kind of psychical force extracts an assent which contains almost no human element..."

The Pope noted that the Church has always taught that Christians must "render to Caesar the things that are Caesar's."

But, he said, civil authorities cannot exact obedience "when it is a question of usurping God's rights, or when they are forcing Christians to act at variance with their religious duties and to sever themselves from the unity of the Church and its lawful Hierarchy."

"At those times," he continued, "casting aside all doubt, let each individual Christian calmly and firmly repeat those words which Peter and the other Apostles used to answer to the first persecutors of the Church: 'We must obey God rather than men'."

The Pope took issue with those, "even alas among the ranks of the clergy," in China who claim to follow the teachings of the Roman Pontiff in spiritual matters but who maintain that he has no authority to speak on social or economic matters.

Citing Pope St. Pius X in the latter's own pronouncements, he declared that "the power of the Church is in no sense limited to so-called strictly religious matters, but the whole matter of the natural law, its institution, interpretation and application so far as their moral aspect is concerned are within its (Apostolic See) power."

The Pope then turned to the reported election and consecration of ten Chinese bishops without authority from Rome.

He called it an "event truly of great seriousness which fills our soul—that of the Father and universal Pastor of the faithful—with great grief beyond words."

He declared that "it becomes a duty in conscience for Us to warn all that this is completely at variance with the doctrine and principles on which rests the right order of the society divinely instituted by Jesus Christ our Lord."

Referring to the consecration of bishops who are not appointed by the Holy See, the Pontiff said that although they are valid as long as the consecration conferred on them was

valid, "they are yet gravely illicit, that is criminal and sacrilegious."

The Pontiff cited the teachings of the Councils of Florence and the Vatican Council which declared that the Pope alone may name bishops and that bishops consecrated without the Holy See's approval have no rights of jurisdiction or teaching.

He called attention to the fact that excommunication of the most severe nature has been leveled at bishops so consecrated in a decree of the Sacred Congregation of the Holy Office promulgated in 1951.

The Pontiff refuted the claims of those in China who said that they had taken such action to fill empty sees because of the needs of the faithful.

He pointed out that many sees are empty because their "legitimate rulers have been driven out or now languish in prison, or are being obstructed in various ways from the free exercise of their power of jurisdiction."

Concluding, the Pope said that this encyclical was written so that "enlightened and strengthened by the encouragement of your common Father you may remain steadfast and without blemish in that Faith by which we are united and by which we alone shall obtain salvation."

He said that present tortures and persecution "will be precious tokens to bring it about that through the most powerful intervention of Mary, Virgin Mother of God and Queen of China, that the Church in your native land will at long last regain its strength and in a calmer age, happier days will shine upon it."

POPE'S ENCYCLICAL IS HIS THIRD MESSAGE TO CHINESE CATHOLICS IN PAST SIX YEARS

VATICAN CITY — His Holiness Pope Pius XII's issuance of an encyclical urging Catholics in Red China to preserve the integrity of their Faith almost creates a precedent in its rarity.

Although the Pontiff has repeated, directly or indirectly, issued similar exhortations to the faithful in Communist-ruled countries in recent years, his latest message specifically aimed at China is merely the third such papal pronouncement since 1952.

Both of the Pope's previous messages to the Chinese people dwelt on the same subject—the threatening prospect of the establishment of a schismatic church in that country.

Again on the present occasion his encyclical took on added significance in the face of the anti-Church Communist onslaught which has multiplied its efforts to spread so-called Patriotic Associations of Chinese Catholics, and assumed a new slant with the illegal consecration of "elected" or government-appointed bishops.

Former papal messages to China include the apostolic letter, "Cupimus Imprimis" (We desire in the first place), issued on January 18, 1952, and the encyclical, "Ad Sinarum Gentem" (To the people of China), dated October 7, 1954.

The first document gave also the first hint of the Pontiff's concern at Communist efforts to divide Catholic China.

Exhorting them to stand firm in the Faith, the Pope declared at the time

that the faithful "cede to none in their love of the fatherland," thus answering Communist accusations that Catholics were "unpatriotic" and "enemies of the people." He warned the Chinese people not to be misled by insidious attempts, under the guise of truth, to set up a schismatic church.

The papal message of 1954 was even more explicitly directed at the problem of the establishment of a national church in China. Stating that the encyclical was prompted largely by the fact that the first document did not really reach the faithful, the Pope noted that religious conditions for Chinese Catholics had not improved but deteriorated.

In spite of the fidelity of many, he said, there are others who, "deceived in their good faith, seized by fear or misled by new and false doctrines, have joined dangerous movements promoted by the enemies of all religion..."

Warning the Chinese people of an attempt to lead them into schism under the pretense of patriotism, the Pope condemned the principle of the so-called "three autonomies"—self-rule, self-support and self-propagation—as advocated by the Communist regime in its effort to set up an autonomous national church in China.

The Pontiff's subsequent four-year silence on the question of China was no indication that matters had improved. On March 1, 1957, the Sacred Congregation for the Propagation of the Faith resorted to an unprecedented measure to offset the growing difficulties encountered by the Church in Red China.

With the country's twenty-five remaining bishops either in jail or under strict police surveillance, the Roman Congregation issued a decree conferring extraordinary faculties on all priests in three Chinese dioceses who stayed in communion with Rome in the face of untold hardships.

Each priest in the Archdiocese of Nanking and the Dioceses of Shanghai and Soochow received the status of pastor and the extraordinary faculties for dispensations usually reserved to Ordinaries.

Angrily denouncing the decree as a "scheme concocted by the Vatican in the form of religion that interferes with our country's internal affairs, violates its sovereignty and damages our patriotic movement against imperialism," the Communist bosses of China relentlessly pursued their subversive activities.

Formation of the Patriotic Association of Chinese Catholics in the summer of 1957 was the opening gun of a highly organized onslaught against the Church. Members of the association severed ties with the Vatican and later denounced it for having "completely betrayed righteousness and justice" and being the tool for "aggressive policies of imperialists."

At the same time a report received from Bishop Dominic Tang, S.J., Apostolic Administrator of the archdiocese of Canton, indicated that he and his clergy were being subjected to severe Red pressure. The Bishop said that members of the Clergy were forced to attend special indoctrination courses twice each week, during which speakers sent by the Patriotic

Association denounced the Pope and the Bishops of the Church.

Communist persecution then took a new twist in April of this year when China's official news agency announced that two Chinese priests had been consecrated bishops.

The New China News Agency said that Bishop Joseph Li Tao-nan of Puchi had consecrated Fathers Bernardine Tung Kwang-ching of Hankow and Marcus Yuan Wen-hua of Wuchang, despite two telegrams from the Holy See warning that the consecrator and those consecrated would be excommunicated.

Later reports indicated that eight more priests had been "elected" or appointed by the government to be bishops and consecrated without Vatican approval, bringing to ten the number of schismatic bishops in Red China.

Four priests were said to have been consecrated by Bishop Francis Xavier Chao, S.J., of Sienhsien in his cathedral on April 20, and the other four by Archbishop Ignacius P'i of Mukden in the Tsinan cathedral on June 1.

U.S. PRIEST'S 'NOODLE PROJECT' SUPPLYING FOOD TO THOUSANDS OF CHINESE REFUGEES IN HONG KONG

HONG KONG — While Marco Polo is credited with bringing the first noodles from China to Italy, an Italian-born Maryknoller has begun a project here that brings noodles to thousands of Chinese refugees.

Msgr. John Romaniello of New Rochelle, N.Y., Hong Kong director of Catholic Relief Services-National Catholic Welfare Conference has assembled here two noodle-making units each of which turns out 120 pounds of noodles an hour for poverty stricken refugees.

The project will eventually have five units that will provide noodles for 23,000 refugee families, giving them five pounds weekly for one year.

According to Msgr. Romaniello, the project was his answer to the need for an "easy and realistic distribution of relief food that would bring immediate benefit to the recipients, many of whom were actually starving." This problem was brought home to him in the following manner.

Through CRS-NCWC quantities of wheat flour, cornmeal and powdered milk have been reaching Hong Kong for distribution to the refugees and other needy folk. Although the distribution was closely supervised, Msgr. Romaniello received complaints that some was being sold, which is illegal.

While investigating these complaints, he happened to observe an eight year-old girl enter a local bakery and exchange her five-pound bag of relief flour for a packet of noodles. The child explained that her mother and father had to work all day, and had no time to cook or bake. If she had noodles, then she could feed her little brothers and sisters during the day.

Further investigation revealed that this family like 500,000 other ref-

ugees in Hong Kong had only "bed space" which they might call "home". The majority of these unfortunates had only a small pot over a charcoal brazier with which to prepare their meals.

This gave Msgr. Romaniello an idea. He decided to convert the flour, cornmeal and powdered milk into noodles which are an easily-prepared and favorite Chinese food.

With the cooperation of Father Howard Trube, Maryknoll missionary from New York City and pastor of the Bishop Ford Refugee Center here, refugee workers assembled the first noodle-making machine.

Care was taken to make the noodles in a form that would not clash with any of the commercial brands sold in the local markets.

The first noodle production proved to be an immediate success in several ways; production was high, complaints of illegal selling of relief goods ceased in the area where the first noodles were distributed, and it provided training for young refugee workers who want an industrial trade.

With this last object in mind, Msgr. Romaniello assembled the second noodle-making unit at Po Leung Kuk School here as part of the rehabilitation scheme for poor refugee youngsters. Under this same plan, four additional units will be installed in various resettlement areas in Hong Kong.

The Monsignor's "noodle project" has now spread to other parts of the Far East where American relief goods are being distributed. A noodle ma-

chine was recently sent from here to Seoul, Korea, where CRS-NCWC, after seeing the success of the Hong Kong operation, now makes noodles for Korean refugees.

Msgr. Romaniello still holds the position of Prefect Apostolic of Kweilin on the China mainland, though he was expelled from China by the Communists some years ago.

LAST U.S. BISHOP IN CHINA WRITES SKETCHES OF LIFE IN DAYS BEFORE RED POWER

NEW YORK—The last American-born bishop to remain in Red China has written a collection of vignettes depicting life in China before communism swept the country.

Bishop James Edward Walsh, one Society for their work, the Papal of six original Maryknollers, has focused his attention on the intimate lives of Christian Chinese children in "The Young Ones." The fourteen stories reflect the non-political facts of life. One story tells of a music-loving girl who gave up piano lessons to take over the management of her family after the death of her older sister. Another describes a mischievous boy who learned reverence for God through service as an altar boy. There is poverty, suffering and love.

Maryknoll Father John J. Considine, in his introduction to the book, points out how Bishop Walsh in these stories seems to be lamenting the passing of a way of life under the threat of Red domination. Father Considine tells how the stories were written under the watchful eyes of Communist au-

thorities and mailed out of Red China one by one.

Hampered in the performance of his ecclesiastical duties, Bishop Walsh remains in China to lend moral support to the Chinese Catholic clergy in their resistance to Red persecution.

HONG KONG'S CATHOLIC TRUTH SOCIETY CITED FOR WORLD FAIR EXHIBIT

HONG KONG — The Papal Commissioner of the Vatican Pavillion at the Brussels World's Fair has sent a special commendation to the Catholic Truth Society here for its exhibit at the fair.

The Catholic Truth Society of Hong Kong, which this year celebrates its Silver Jubilee, has exhibited several hundred Chinese books and pamphlets ranging from the Bible and the Daily Missal to booklets on the Papal Encyclicals and the Church in China.

In commending the Catholic Truth Society for their work, the Papal Commissioner said the Chinese Catholic publications have been in great demand at the Pavilion.

U.S. CATHOLIC DOCTOR, MEDICAL PIONEER IN SOUTHEASTERN ASIA, TO HEAD NEW MISSION TO LAOS

HONG KONG — Thomas A. Dooley, former Navy doctor whose medical pioneering in Vietnam and Laos attracted world attention, completed preparations here for his third medical foray in remote Southeast Asia areas.

Dr. Dooley, accompanied here by two medical assistants, Earl Rhine and Dwight Davis, made a final check of supplies, itineraries and transportation necessary for their journey and medical aid project.

"The first part of our work will be pretty rugged," explained the 31-year-old doctor, "since it involves a trip by jeep from Saigon, Vietnam, to Bangkok, Thailand, to Vientiane, Laos; a distance of about 900 miles over rough dirt roads, through jungles and across unbridged streams."

"In these cities," he continued, "we shall contact government officials to arrange the details necessary for the establishment of medical programs in these countries which will be sponsored by MEDICO, an institute dedicated to bringing medical assistance to the sick in remote parts of the world."

Following consultations with Laos officials in Vientiane, Dr. Dooley will select the site for the first hospital and clinic to be established under the auspices of MEDICO (Medical International Cooperation), which he helped found last January in the United States.

In an interview here, the young pioneering doctor from St. Louis, a graduate of Notre Dame University and St. Louis University medical school, explained the purpose of his organization by saying that it is aimed at taking care of people who are sick, "simply because they are sick."

MEDICO will train indigenous personnel to the level of "18th century medicine," Dr. Dooley said, "since most of them live in the 15th century."

The teams train nurses and midwives and do not introduce modern machinery which the indigenous staff would be unable to operate.

The host country must agree to provide such necessities as transportation, gasoline, salaries of indigenous personnel; it must allow duty free import of necessary equipment, and it must give the clinic a charter, administer and supply it when the medical team leaves after eighteen months.

The group, setting out from Hong Kong, is the first of six medical teams presently scheduled to work in Southeast Asia. They will be stationed in Laos, Cambodia, Vietnam, Thailand and Burma.

Dr. Dooley first became interested in the medical plight of Southeast Asians in 1954 when as a Navy doctor he was assigned to give medical aid to many of the one million refugees fleeing from Communist persecution in North Vietnam. His experiences were recounted in a best seller entitled "Deliver Us From Evil."

After his discharge from the Navy in 1956 and with the royalties from his book he returned to Southeast Asia and started a hospital in the remote village of Nam Tha, Laos, only five miles from the border of Communist China.

Between the autumn of 1956 and November, 1957, Dr. Dooley and a group of volunteer assistants took care of the medical needs of more than 45,000 Laotians, most of whom had never previously seen a trained medical man.

"There is only one doctor in Laos, which has a population of 3,000,000 and he is the Minister of Health," Dr. Dooley said.

The story of the founding of this hospital, and the day to day experiences in bringing modern medicine to these poor and often primitive people, is the subject of a second book which Dr. Dooley has just published entitled, "The Edge of Darkness."

After his arrival in the United States in December, 1957, Dr. Dooley helped to found MEDICO, which today has over 100 doctors in addition to nurses and other technical men ready to "start off into the jungles to help the sick."

During the past few months in the United States, Dr. Dooley has appeared on television and in person throughout the country in an appeal for funds to help support this work.

However, he stressed the fact that the sick people pay for their treatment in food and other things. He said he thinks there is nothing more dangerous to the self-respect of people or nations than an endless program of mere charity projects.

CATHOLICS IN PORTUGUESE ENCLAVE IN RED CHINA ASK OUR LADY'S PROTECTION

MACAO — Catholics of this small Portuguese enclave in Red China marched in a procession in honor of the Immaculate Heart of Mary to ask for her protection during this time of international crisis.

The procession, headed by Bishop Policarpo da Costa Vaz of Macao, was held as Chinese Communists began their intensive bombardment of

the Nationalist-held offshore inland of Quemoy, Little Quemoy and Tatan and the U.S. Navy was sending reinforcements to its Pacific fleet.

Macao is a port city of more than 300,000 persons under Portuguese control at the mouth of the Canton River opposite the British Crown Colony of Hong Kong.

POPE'S NEW ENCYCLICAL HAS BEEN CIRCULATED IN CHINA; MORE ILLICIT CONSECRATIONS OF BISHOPS REPORTED

HONG KONG — The new encyclical of His Holiness Pope Pius XII, "Ad Apostolorum Principis," has been circulated among the bishops, priests and faithful of all parts of China, it has been learned here.

Copies of the letter, which urges the persecuted Catholics of China to be steadfast in the Faith and denounces the illicit consecration of "patriotic bishops," are known to have been received in all major Chinese cities and provinces.

While the encyclical, which also condemns the Chinese Red government's ruthless use of force and violence to make Catholics apostatize, has evoked no official reaction from Peking, the Communist press reports that four more illicit consecrations have taken place in China.

According to the Communist news service, Bishop Francis Yi Hsuan-hua of Siangyang consecrated Father Chen Wuen-tsai for the Kweiyang archdiocese and Father Tong Ling-tsong for the Kunming archdiocese. The consecrations took place June 15 in the Kweiyang cathedral.

The report also mentions that on June 18 Archbishop Ignatius Pi-shu-ai of Mukden consecrated Father Zhao Yong-min for the Jehol diocese in the cathedral there and that a Father Wang Ki-kwei was consecrated July 20 for the Diocese of Paoting. No mention was made of the consecration or the place of consecration.

These four consecrations bring the known number of schismatic bishops in China to fourteen and culminate a year-old drive by the Communists to force the Catholic Church in China into schism from the Holy See.

In his new encyclical the Pope formally condemns the Patriotic Association of Chinese Catholics, which the Reds forced so-called "National Conference of Catholics" to found a year ago in Peking. Later reports on the Peking meeting clearly indicate that the patriotic association is nothing more than a move by the Communists to subjugate the Church in China, to prevent all contact between it and the Holy See and use the Church's organization to further communism.

The Pope condemned the association as an organization which aims "at making Catholics gradually embrace tenets of atheistic materialism by which God Himself is denied and the principles of religion rejected."

(Other reports from Red China state that the organ of the patriotic association in Shanghai, the *Carrier Pigeon*, attempted to justify the illicit consecration of bishops by declaring that "canon law is opposed to the Ten Commandments of God" and that the Holy See is "the mortal enemy of the Church in China." The patriotic association's bimonthly is said to be directly dependent on the Communist party.)

When it became evident to the Communists that their plan to found a national Catholic Church at this conference had failed to win the support of the Catholic clergy and laity, they began to organize regional indoctrination courses for Catholics in all parts of China. These courses were conducted by the government-controlled patriotic association.

The official Communist news agency has reported that 111 bishops and "acting bishops" and more than 1,300 priests in twenty-six provinces, cities and autonomous regions have "participated" in the courses during the past year.

The New China News Agency dispatch also stated that those who attended the meetings learned that "interference from the Vatican must be resolutely opposed" and the "Catholic churches in China must be run independently, relying on the force of the Chinese Catholic faithful."

(It has also been reported in the Peking daily, *Juang Ming Jih Pao*, organ of the pro-Communist China Democratic League, that an indoctrination course in Changsha was attended not only by Catholics, but also Protestants, Buddhists, Taoists and Moslems. The purpose of the course, it was stated, was to criticize the actions of religious groups since the time of the Red "liberation" of the Chinese mainland.)

Despite these intensive indoctrination courses, there was evidence of continuous opposition on the part of the Catholic clergy and laity in the amount of space given in the Chinese Communist press to denunciations of "nonpatriotic" Catholics.

Some of the "crimes" attributed to these staunch Catholics were:

—Proclaiming that Catholics must submit unconditionally to Rome.

—Sabotaging the establishment of the patriotic association.

—Saying that the Legion of Mary is not a reactionary organization.

—Denying the sacraments to professed "patriotic or progressive Catholics."

The Communists, however, made it clear that only those priests and bishops would be allowed to continue their ministry who conformed to their plan for a schismatic church. In recent months bishops, priests, Sisters and laymen have been arrested and imprisoned for opposing the patriotic association.

In their latest move to "capture" the Church in China the Communists have demanded the election and consecration of priests who, as the Pontiff pointed out in his encyclical, "not resisting Communist desires and forms of political practice, have been accepted by the civil power." These schismatic bishops, consecrated without the consent or approval of the Holy See, have been appointed by the Communists as head of dioceses whose legitimate Ordinaries have been either imprisoned or expelled from China.

Reports received here indicate that the Reds have forced Archbishop Pishu-shih of Mukden and Bishops Yi Hsuan-hua of Siangyang, Francis Xavier Chao Cheng-sheng of Sienhsien and Joseph Li Tao-nan of Puchi to consecrate a total of fourteen bishops to date.

The Pope referred to these consecrations in his encyclical as "an even truely of great seriousness which fills Our soul . . . with great grief beyond words." He further stated that "an excommunication reserved in a most special manner to the Apostolic See has been established which is automatically incurred by anyone who received consecration irresponsibly conferred and by the actual consecrator."

The Pope concluded his encyclical with an exhortation to the hierarchy, clergy and laity in China to "remain steadfast; and without blemish in that Faith by which we are united and by which alone we shall obtain salvation."

THE WORK OF ARCHBISHOP ZANIN IN CHINA RECALLED

ROME — A Month's Mind Mass offered here for the Most Reverend Mario Zanin, brought to mind the work performed by His Excellency when he was the Holy Father's representative in China.

Archbishop Zanin died on August 4th in Buenos Aires, where he was Nuncio Apostolic.

A great part of his priestly life was devoted to work directly connected with the Catholic Missions. In 1926 he was assigned to the office of the National Direction of the Propagation of the Faith for Italy with his principal work being that of furthering the cause of the mission press and publicity.

With the Reverend John J. Considine, M.M., he was one of the organizers of the newly founded International Fides Service in 1927 and he continued to collaborate with

the agency when he was appointed Secretary General of the Pontifical Society of St. Peter Apostle for the Native Clergy and later from, 1934 to 1947, when he went to China as Apostolic Delegate.

Among the many undertakings that were aided and encouraged by him as the Holy Father's representative in China was the Catholic University of Peking. He presided at the Commencement Exercise of the University on June 22, 1935, at which time he delivered a memorable discourse on Science and Faith.

He traveled widely throughout China and he was an ardent apostle of Catholic Action. It was due to him that the Catholic Medical Service was organized in Peking to improve, coordinate and develop Catholic undertakings of health and hygiene. He also organized a special course for catechists in China and he found time to write a monograph on the Lay Apostolate.

He was especially interested in the training of Chinese priests. In 1936 he announced the establishment of the "Collegium Sinicum Ecclesiasticum," which in fact opened that year, to prepare Chinese priests for their work as teachers in Chinese seminaries. He realized that professors in seminaries must keep abreast of the times and to that end he promoted a Summer school at the University of Peking where seminary professors would be brought up-to-date in the natural sciences and where they would also be able to deepen their knowledge of Chinese Literature.

At the University of Peking he sponsored the exposition of Chinese

Christian Art that was organized by Brother Berchmans S.V.D. The exposition was of such merit that part of it has been placed permanently in the Ethnological Museum of the Lateran (Rome).

Monsignor Zanin was in China during the difficult war years and also during the time of the Chinese-Japanese hostilities. He was in Mongolia when the latter conflict broke out and for a time was unable to reach Peking. From Hankow, he solicited aid from all sides for the victims of the war.

In 1939, as representative of the Holy Father, he was able to report that 920,907 refugees were being taken care of through Catholic Charity and that 210,074 persons were receiving hospital care. The number of those who received aid in clinics reached into the million. There was no disaster that afflicted China (flood and famine) that did not find him appealing for aid.

During his years as Apostolic Delegate, Archbishop Zanin was much interested in the establishment of new ecclesiastical circumscriptions and in the creation of the ecclesiastical Hierarchy in China. The Hierarchy was in fact established by Apostolic Bull on April 11, 1946.

It is not without interest to note that he encouraged the solemn celebration of Mission Sunday in the dioceses of China for the support of the Pontifical Mission Societies. He felt that this was an ideal way of educating the faithful to the spirit of universal charity which is the motivating force of these societies.

INDIA

PRIEST PROTESTS INDIAN REDS' CHARGES AGAINST CHURCH AS DIVISIVE WEDGE

TRICHUR, India — A prominent Catholic priest has protested the Kerala State Red government's use of the name of the Church in its worsening controversy with the central government in New Delhi.

Father Joseph Vadakkan also denied Communist charges seeking to link the Catholic Church in Kerala with what Communists describe as a "semi-military volunteer force" preparing to "combat" the Communist government. Father Vadakkan, founder of Kerala's Anti-Communist Front, recently undertook a five-day fast in protest against Communist violence in Kerala.

The Kerala government's new anti-Church statements followed a criticism of some of the government's policies by India's Prime Minister Jawaharlal Nehru. In his reply to Mr. Nehru's criticism, Chief Minister E.M.S. Namboodiripad of Kerala laid most of the blame for what Mr. Nehru had called the sense of insecurity in Kerala at the door of the Church. Mr. Namboodiripad said Catholic Bishops were giving "some sort of military training" to the people with a view to using them for "combating" the Red government. He alleged that more than 15,000 such volunteers were being "maintained by the Catholic Bishops."

Father Vadakkan asked the Chief Minister to stop using anti-Church statements as a prop for his "collapsing" government. He said it is clear that the Communist campaign is aimed at sowing the seeds of discord

between Catholics and the other communities in Kerala.

Following a second Nehru statement on Kerala, the National Executive of the Communist party adopted a resolution attempting to screen the activities of the Kerala government. It charged Mr. Nehru with "interference in the internal affairs" of Kerala. The executive body said Mr. Nehru acted against the principles of federal government when he criticized a state administration run by a different party.

Meanwhile, the national parliament in New Delhi set aside formalities to schedule a discussion of the "grave" Kerala situation.

14-MEMBER YCW DELEGATION AT WORLD YOUTH ASSEMBLY

NEW DELHI, India — A 14-member delegation representing the Young Christian Workers took part in the third World Assembly of Youth (WAY) here.

Headed by Romeo Maione of Canada, international president of the Catholic movement, the YCW group included delegates from eleven countries. Indian YCW delegate was Philip Jones, 24, Madras harbor tugboat pilot.

The World Assembly of Youth, organized in Europe a decade ago with the aim of aiding interracial and international understanding and cooperation, especially among youth groups, has held two previous general assemblies; in Ithaca, N.Y., in 1951, and in Singapore in 1954.

The WAY meeting here opened with a speech by Prime Minister Jawaharlal Nehru. He asked the young people

sembled here from sixty different countries to rid themselves of "every red of intolerance" so that they can contribute to the establishment of permanent world peace.

The conference closed with unanimous adoption of a statement declaring Communism a threat to democracy and urging youth movements in all countries to work toward establishment of genuine parliamentary democracy. WAY also condemned the racist policy of the South African government, and called upon the world's youth to work to end colonialism in Africa.

BOMBAY EXEMPTS CATHOLIC NURSES FROM BIRTH CONTROL PROGRAM

BOMBAY, India — The Bombay state government has informed His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, that it is exempting Catholic nurses from its birth control training program, it was learned here.

Cardinal Gracias had written the state government seeking clarification following a protest by the Bombay Catholic Nurses' Guild that Catholic nurses were in effect being forced to promote birth control in most government hospitals in Bombay.

In reply, the Bombay Minister of Health told the Cardinal that Catholic nurses would be exempted from the program "as a special case" provided they apply in writing for such an exemption individually.

JESUITS MARK 100 YEARS WORK IN BOMBAY REGION

BOMBAY, India — The Jesuits have completed 100 years of work in Bombay, dating back to 1858 when a Jesuit mission was given charge of the two vicariates which grew into the Bombay archdiocese.

Centenary celebrations gave credit to the Jesuits for their contribution to the religious and cultural life in this area. Many of the area's educational and religious institutions had a Jesuit origin. Members of the Society also started the first Catholic press in Bombay.

INDIAN LABOR LEADERS LEAVE COMMUNIST PARTY IN KERALA

TRIVANDRUM, India — Dissatisfied with the failure of the Red-controlled Kerala state government to support workers' demands in a number of strikes here, two prominent labor leaders have resigned from the Communist party.

Thumattil Appunni and Machully Velayyudhan have denounced the party and stated that they have joined the nation's ruling Congress party.

Their resignations came as the head of the Praja Socialist party in the state, Dr. K.B. Menon, attacked Kerala's Red regime in the Lok Sabha, lower house of India's national Parliament in New Delhi. Dr. Menon declared that constitutional guarantees have been ignored by the Communist state government, and that the atmosphere in Kerala is one of fear and suspicion marked by political murders.

JESUIT PRIEST ON INDIAN COMMISSION TO STUDY EDUCATION IN THE U.S.A.

BOMBAY, India — A Jesuit priest here was appointed to an Indian government commission to study educational methods of colleges and universities of the United States, it was announced.

He is Father Herbert de Souza, S.J. a member of the teaching staff of the Jesuit college of St. Francis Xavier at Ahmedabad.

Father de Souza was one of ten persons appointed to the commission out of 320 nominees.

The commission will spend four months in the U.S. under the sponsorship of the Indian government. Each member has a specific assignment. Father de Souza will be concerned with curricula, examinations and psychological testing.

PRIEST ON COMMITTEE ORGANIZING MEETING TO ELIMINATE VICE

BOMBAY, India — A Catholic priest is one of the principal participants on a committee organizing a conference aimed at abolishing commercialized vice in the state of Bombay, it was revealed here.

He is Father Bento D'Souza, one of a 14-member committee set up by the Association for Moral and Social Hygiene and other organizations. A Catholic doctor is also on the committee.

The conference, to be held here in the first week of November, will be attended by representatives from all over the state of Bombay. Delegates

will be concerned with eliminating all types of commercialized vice.

APATHY OF FAITHFUL PARTLY TO BLAME FOR COMMUNISTS' VICTORY IN INDIA'S MOST CATHOLIC STATE, CARDINAL SAYS

BOMBAY, India — The apathy of the faithful was partly to blame for last year's Communist election victory in Kerala, India's most Catholic state. His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, declared here.

Speaking at the opening session of a meeting of the Bombay Catholic University Federation at St. Xavier's College, the nation's first Cardinal made his first public mention of the Red triumph in Kerala, whose Communist government has been threatening the existence of Catholic schools.

The Cardinal said:

"While Communist literature was multiplying in the state and when it was easily accessible, only a few Catholic books could be seen on the market. While men were dying of hunger, Christians were day dreaming behind palm trees."

Cardinal Gracias also warned that communism, which he called "menace to humanity," is "infiltrating" the rest of the country and pointed out that the Reds are trying to create the impression that their ideology is in no way "incompatible with religion."

Attributing Communist success to the effectiveness of its propaganda, he urged Catholic university students to help counter it by gaining a better knowledge of their Faith.

Catholic educational institutions are the nation's finest, he declared, and well equipped to meet the Red challenge.

The Church, he concluded, will be the "principal instrument" in the ultimate "triumph over communism."

"The Communists claim," he said, "that they have brought the Church to its knees. Our answer is that the Church is always on its knees because it knows its strength comes from above."

The Cardinal spoke as violence continued in Kerala between the Reds and anti-Communists. A Communist attack on an anti-Communist procession in the village of Koratty resulted in injuries to four Catholics and the death of another, K.P. David.

At the funeral, which brought together many formerly warring leaders of the non-Communist parties, Father Joseph Vadakkan, leader of the state's Anti-Communist Front movement, urged those "who unite to bury the dead" to "unite the living against communism."

Mr. David was the sixth Catholic to die as a result of recent Red violence in Kerala. The previous deaths occurred when a Communist mob attacked opponents in the village of Varandarpilly.

That incident touched off discussions in the Indian Parliament in New Delhi on methods of restoring law and order in Kerala, despite the reported promise to the central government of the state's chief minister, E.M. Sankaran Nambudiripad, that he would take steps to remove the "fear of insecurity" of Kerala's non-Communists. Earlier the Communists party's na-

tional executive committee had asked party members to refrain from violence when dealing with what it called its opponents' provocations.

HINDU GOVERNOR PRAISES 'NOBLE WORK' OF CATHOLIC MISSIONERS

TUTICORIN, India — Governor Bishnuram Medhi of Madras, a Hindu, praised the "noble work" of Catholic missionaries as he dedicated two new additions to Catholic charitable institutions.

Mr. Medhi opened a new ward for women in the nine-year-old St. Joseph's home for victims of Hansen's disease (leprosy) here. A few hours later in the village of Adaikalapuram he inaugurated a new orphanage attached to St. Joseph's charitable institution.

Institutions like this, the Governor said at Adaikalapuram, are of "vital use" to the country. They deserve the support of all God-fearing men, he added.

KERALA ARCHBISHOP SAYS CHURCH THERE DIRECTING ENERGY INTO SOCIAL WORK

PHILADELPHIA — Government pressure against Catholic schools in Kerala, India, has prompted the Church there to direct its energies toward hospital work and expansion of charitable institutions in communities of the poor.

This flexibility under stress was described by Indian Archbishop Joseph Attipetty of Verapoly in an interview during a three-day visit here.

His diocese, the largest in India, is situated in the Communist-ruled state of Kerala where anti-Catholic legislation has sought to control or shutdown the Church's educational facilities. Included are two colleges, twelve high schools and seventy-one grade schools.

While the Communists gradually intensify their attacks on education, the Archbishop said "we are increasing our efforts in other areas of the Church's mission."

"Our primary goal at present is to build another hospital," he said. "Two already serve the people of the archdiocese."

To recruit medical personnel, the Archbishop stopped here at the motherhouse of the Medical Mission Sisters who already staff one hospital in Kerala. He is also negotiating for hospital equipment and medicine during his six-week visit to the United States.

Stressing the importance of keeping close contact with his people as they endure a Communist regime, the Archbishop related that "when I visit a community in my area I personally visit each and every shelter."

"Only members of the family and myself are in the house together for conversation," he said. "In some areas the visiting requires ten hours a day," the prelate added.

He spoke optimistically of religious vocations in Verapoly and cited the construction of a new seminary as another current project. The native clergy includes 104 diocesan priests and forty Order priests, he said.

"A few foreign missionaries teach in several institutions," he added, "and there are 300 Indian Sisters." The

diocese has sent forty-seven of its priests into northern India as missionaries.

AMERICAN WOMAN HEADS BOMBAY CATHOLIC INSTITUTE

BOMBAY, India — The new director of Bombay's Catholic Institute of Social Service is Dorothy M. Baker, a parishioner of St. Joan of Arc church, Jackson Heights, New York. She is the first American to hold this post.

Miss Baker holds a master's degree in social science from Boston College. Before coming here she was on the staff of Fordham University, New York, and was a committee member of the Catholic Charities of New York and the Family Service Agency of America.

The Institute of Social Service was started in 1955. It is part of a plan by His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, to improve social conditions here by teaching scientific home management to women. Affiliated with the International Organization of Social Services in France, it is staffed by the French Order of the Daughters of Mary.

INDIAN COURT ACQUITS CATHOLICS OF MURDER CHARGE TRUMPED UP BY KERALA'S COMMUNIST GOVERNMENT

KOTTAYAM, India — A court here acquitted a group of Catholics of the charge of attempting to murder a minister of Kerala state's Communist government.

The Communist-instituted case resulted in a great reverse for the Communist party. Acquitting the twenty-two accused Catholics, the court said that they were wrongfully implicated in the case.

The most that the prosecution proved, said the judge, a Hindu, was that the defendants had participated in a demonstration when the minister visited their village. Holding a demonstration is not a criminal act, the court declared.

It was the second major Communist lawsuit involving Catholics to be decided against the ruling party in Kerala. Several months ago a similar unconditional acquittal was granted to another group of Catholics. They were charged with an attempt on the life of Kerala's Education Minister Joseph Mundasserry. Both cases saw Communist propaganda campaign seeking to link the Catholic defendants with what the propagandists called the "criminally violent" activities of the Catholic Christophers organization in Kerala.

The newest case concerned an official visit of the public works minister. The Catholics were alleged to have formed themselves into an "unlawful, assembly" to assassinate the minister. The government charged them with damaging the minister's car and then proceeding to assault the minister and his followers who were inside.

Rejecting the case, the judge said there is not even a shred of evidence to establish the Catholics' guilt.

LAW AGAINST DESECRATING RELIGIOUS OBJECTS CLARIFIED BY NEW INDIAN SUPREME COURT RULING

NEW DELHI, India — A new

ruling by India's Supreme Court has put teeth into enforcement of a law against desecration of religious objects.

The ruling held it is not necessary that the object desecrated had actually been worshipped; it said that object should be held sacred if any section of the people regarded it so. Therefore, the court said, defiling of even apparently trivial objects should be punished under the Indian criminal law.

The decision reversed an acquittal handed down earlier by the Madras State High Court in a case in which a Hindu malcontent in Madras was charged with making an anti-Hindu speech before breaking a small Hindu idol on the street. The state court had held that the idol was a trivial one and not held sacred by any considerable number of people.

In the past few years many Catholic religious articles, like statues, wayside chapels, etc., have been desecrated. Few such cases ever were brought to the court's attention.

INDIAN PRESIDENT ASKED TO STOP RED INDOCTRINATION OF SCHOOL CHILDREN IN COMMUNIST-DOMINATED KERALA STATE

NEW DELHI, India — A memorandum asking the central government to prevent the indoctrination of children in Communist-governed Kerala state has been presented here to the nation's president, Rajendra Prasad.

The memorandum calls the recently introduced text books of Kerala an attempt at brain-washing students for communism. It said the Kerala government had turned textbooks into a "tool for party propaganda."

The petition calling for a central government investigation of the books was given to President Prasad by the Association of Private School Managers in Kerala. The majority of the signatories were Catholic school managers.

Earlier the Catholic educators had initiated a discussion of the textbook problem in Kerala's Catholic Congress. The congress named a committee of experts to scrutinize the books and report on errors. The committee's findings were published in the form of a brochure.

The new approach to the central government was prompted by the refusal of the Red Kerala government to remove the "errors" pointed out by the Catholic Congress. Following the congress criticism, Kerala Education Minister Mundasserry defended the books and said that he found no reason at all to make any amendment in them.

The memorandum to the president and leading members of the central government said most of the books were written for the purpose of "discrediting faith in the Supreme Being." At the same time, said the petition, the authors of these books have been at great pains to present an attractive picture of the materialistic conception of life.

CATHOLIC NAMED MEMBER OF INDIAN DELEGATION TO U.N.

NEW DELHI, India — a Catholic has again been named a member of the Indian delegation to the General Assembly of the United Nations.

The Catholic member this time is George T. Kottukappilly, member of

India's Parliament here. Many times in past years the Indian team to the annual U.N. session has included Jesuit priest, Father Jerome D'Souza. Mr. Kottukappilly is the second Catholic layman to serve on the delegation. The first was B.S. Gilani, president of Delhi's Catholic Action. He was member of the Indian delegation for the 1954 General Assembly.

Mr. Kottukappilly will be among ten representatives attending the General Assembly scheduled to begin in New York on September 16. The head of the delegation is V.K. Krishna Menon, India's Defense Minister.

The Catholic was given the status of an alternate delegate of India. He was among five Parliament members named to the team. Mr. Kottukappilly represents a constituency in Kerala. He is the only Catholic in the Indian delegation.

PLAN INTRODUCED TO CREATE MORE INTEREST IN MISSIONS

BOMBAY, India — A new plan for promoting interest in missionary work among Catholics here has been introduced by His Eminence Valerian Cardinal Gracias, Archbishop of Bombay.

The prelate has assigned each of the ten chief mission areas of the archdiocese to a prominent parish here in the city. Each parish is responsible for assisting its mission through prayer and financial aid. A representative of each mission will periodically forward a progress report of the mission's apostolate to the parish concerned.

INDIAN MINISTER PAYS TRIBUTE TO CHRISTIAN MISSIONERS

MADURAI, India — Tribute to the work of Christian missionaries in the educational field was paid here by C. Subramaniam, Minister of Education for the State of Madras.

Speaking at the inauguration of new buildings attached to St. Mary's high school, the Minister took note of the rapid expansion of education throughout the state since India achieved independence in 1947.

He declared that this expansion was due largely to the existence of a large number of educational institutions, many of which are run by Christian missionaries.

"Experience has shown that any endeavor undertaken by persons who are devout and God-fearing has proved to be efficient and successful," he said. This truth is very perceptible in educational institutions managed by Christian missionaries."

COMMUNISM IS DISTRUSTED IN INDIA'S ONLY RED-RULED STATE, VISITING ARCHBISHOP DECLARES

SEATTLE — The people of Kerala, India's Communist-governed state, are becoming increasingly distrustful of red propaganda, a prelate from India declared here.

Archbishop Joseph Attipetty of Marapoly, Kerala, said that at the moment there is a wave of opposition against communism's empty promises in the critically important state but that the battle against concentrated communism there is far from won.

The Archbishop was in Seattle with his secretary, Father Jacob Chakiamury, as part of a nationwide journey to solicit spiritual and material help in his fight against communism.

The Communists have concentrated their offensive in Kerala because it has the highest Catholic population of all fourteen states in India, as well as the country's highest literacy rate, Archbishop Attipetty said. 60 per cent of the male population and 44 per cent of the female population in Kerala are literate, compared to a literacy rate of only 17 per cent in the whole of India, he explained.

The Church is the greatest single influence against communism in the state, the prelate said.

"But literacy has worked for, as well as against communism in Kerala," he stated. "For example, the state has been flooded with cheap and very attractive literature provided by the Communists."

The boldness of individuals in standing up to Communist pressures and tactics is another great hope in the constant battle for truth in Kerala, Archbishop Attipetty asserted. He cited the recent court acquittal of a group of Catholics charged with attempting to murder a minister of the state's Communist government.

The Communist-instituted case resulted in a great reverse for the Communist party. The court said twenty-five accused Catholics were wrongfully implicated in the case. The most that the prosecution proved, said the judge, a Hindu, was that the defendants had participated in a demonstration when the minister visited their village.

To help fill the material needs of his hard-pressed flock, Archbishop

Attipetty hopes to build a hospital in his See city. The Church's educational and charitable institutions must be maintained and increased in Kerala as a vital part of the Church's defense against communism, he said.

He added that he hopes to construct a seminary to help train the many young men with vocations in the archdiocese.

"There are plenty of vocations in Kerala," the prelate said, "but there is an immediate need for a seminary to accommodate them all."

He said that forty-seven priests from the Archdiocese of Verapoly have left Kerala as missionaries to other areas of India.

Archbishop Attipetty, who serves as national director of Catholic Social Action for India, as well as national president of the Missionary Union of the Clergy, is currently celebrating the 25th anniversary of his consecration. He was the first Latin Rite Indian archbishop, and at the time of his consecration by Pope Pius XI he was the youngest archbishop in the Church.

INDONESIA

100 PRIESTS AND NUNS IN INDONESIAN TOWN RETAKEN FROM REBELS REPORTS SAFE

DJAKARTA, Indonesia — The approximately 100 priests, Brothers and nuns who had been staying in the rebel-held town of Tomohon in north-eastern Celebes were found safe and well when government forces retook it, according to a report broadcast by the radio station in nearby Manado. Two nuns had been slightly wounded earlier when government planes bombed the town and hit the Catholic hospital there.

CATHOLIC LEADER'S CRITICISM OF INDONESIAN INVESTMENT POLICY FOLLOWED BY GOVERNMENT CLARIFICATION

DJAKARTA, Indonesia — In the wake of criticism made in Parliament by the leader of the Catholic party, the Indonesian government has declared it untrue that President Achmed Sukarno is opposed to foreign capital investments.

An address delivered by Mr. Sukarno before the All-Indonesian Scientific Congress at Malang on August 8 had been generally interpreted as meaning that the President is opposed to foreign capital investments and that the only acceptable foreign participation in the Indonesian economy is loans to the government.

Ignatius J. Kasimo, chairman of the Partai Katolik, told the Parliament that without foreign investments, Indonesia's already precarious economy will make no progress.

Mr. Kasimo indicated that the President's stand apparently coincided with the traditional clamor of Communists and nationalists against all foreign investments. But he noted that despite the Sukarno address, the government itself had introduced a new bill to regulate the rights and obligations of foreign capital. In this connection, he stated: "I wish to ask the government to give an explanation of the difference between its statements and its actual deeds."

Meanwhile, leftist members charged that the foreign investments bill is being pushed through Parliament as the result of "foreign pressure."

Premier H. Djuanda gave the government's reply to criticism from both

es. He declared that President
karno had never said he is opposed
foreign capital investments, and
at on the contrary he is in full
reement with the government's
and. He indicated that the misun-
standing had arisen from the fact
at Mr. Sukarno has said that in
inding up the Indonesian economy,
oreign loans are to be preferred over
oreign investments.

JAPAN

DIRECTOR OF CATHOLIC COMMITTEE FOR REFUGEES VISITS FAR EAST

TOKYO, Japan — Msgr. Emil N.
omora of New York, executive
rector of the Catholic Committee
r Refugees, visited Tokyo and
okohama while on tour of the Far
ast.

The Catholic Committee for Refu-
ees was established by the Bishops
the United States principally to
sist the movement of refugee priests
nd Religious to the U.S., and to
cilitate their resettlement.

Msgr. Komora and his executive
sistant, Daniel P. Quinn, were
ceived by the Apostolic Internuncio
this country, Archbishop Maximilien
e Furstenberg.

Msgr. Komora had previously visit-
d Korea where he conferred with the
ice Minister of Foreign Affairs and
ith Msgr. George M. Carroll, Korea
rector for Catholic Relief Services-
ational Catholic Welfare Conference.

JESUITS IN JAPAN CELEBRATE ANNIVERSARY OF RETURN

TOKYO, Japan — The Society of
esus in Japan has celebrated the 50th

anniversary of its return to this
country.

The Jesuits came back when Pope
Pius X entrusted them with the task
of establishing a university in the
Japanese capital—a dream cherished
as long as 400 years ago by the Jesuit
pioneer, St. Francis Xavier. Upon
the request of the Holy See, three
Jesuits, representing Germany, the
United States and France, came to
Tokyo to begin the work of founding
Sophia University.

At a later date the university was
entrusted to the Jesuits of Germany.
After the war Jesuits came from
many other nations to join the faculty
and Sophia now has a marked cos-
mopolitan atmosphere.

There are now 376 Jesuits in Japan,
made up of more than twenty-five
nationalities. Among this number is a
large proportion of Japanese Jesuits,
most of whom are still engaged in
studies.

One of the better known Japanese
Jesuits is Father Paul Tsuchihashi, a
former president of Sophia. The 92-
year-old priest is renowned for his
work in Japanese etymology.

Among the works conducted by the
Society of Jesus in Japan can be
counted one university, a college of
music in Hiroshima, three high schools
and thirty parishes in the Hiroshima
and Yamaguchi areas.

CATHOLIC MEDICAL CENTER FOR TOKYO SLUM DISTRICT

TOKYO, Japan — A recent tragedy
in one of Tokyo's ragpickers' settle-
ments led to the opening of a Catholic
free medical center there.

Newspaper accounts focused the
public's attention on the case of two

girls from the section of the settlement known as the Adachi ward who killed their drunken father during a family dispute.

Following the incident, students of the Jesuit-conducted Sophia University here undertook to establish a free medical center in the settlement as a first step toward alleviating the plight of the district's inhabitants.

Their project received support from American servicemen stationed in the area, and several American nurses volunteered to work at the center during off duty periods.

The plan was initially opposed by the district's Medical Practitioners' Association on the grounds that such centers would harm the practice of doctors in the area. But the association later switched its position and announced that it would give full cooperation to the students' project.

LEGION OF MARY MEETS IN KYOTO

KYOTO, Japan — More than 600 Legion of Mary members from all part of Japan held a three-day congress here to discuss Legion work and exchange information.

The congress was held at Notre Dame High School which is conducted by the School Sisters of Notre Dame from St. Louis, Missouri.

Some forty priests and Sisters who supervise Legion work in Japan discussed its weak points and methods of improvement. Workshop groups reviewed various Legion activities.

FAMOUS JAPANESE MAYOR RECEIVED INTO CHURCH

OITA, Japan — Mayor Ueda of this city, widely known to newspaper readers and movie goers throughout Japan, has been baptized as a Catholic here.

The mayor became nationally famous when the story of his life was published by the country's leading newspaper, Asahi Shimbun, and later made into a motion picture.

First elected as mayor of Oita and neighboring Beppu in 1949, the mayor is now serving his third term. Besides proving himself an outstanding administrator, Mayor Ueda has interested himself in two special projects: the establishment of a unique natural zoo on Takazaki Yama, a mountain overlooking Beppu, and the establishment of a museum to house relics of the regions Catholic past.

In order to raise funds for the latter project, rosaries and crucifixes made of local bamboo are being sold.

When in Rome two years ago Mayor Ueda had an audience with His Holiness Pope Pius XII to whom he explained his plan for a museum and presented a rosary. His Holiness expressed his deep interest and gave him his blessing to the project.

As was made clear in newspaper biography, the mayor's interest in the times of Otomo Sorin, famous 16th century Christian leader in the area, resulted in a growing appreciation of the Catholic Faith here.

Mayor Ueda and his wife were baptized by Bishop Dominic Fukahori of Fukuoka. His baptismal name is Francis Xavier, while that of his wife is Mary.

CATHOLIC PROGRAMS BROADCAST IN JAPAN

KYOTO, Japan — Catholic information programs, broadcast on seven radio stations, can now be heard by millions of Japanese.

The programs were started here by the Good Shepherd Movement under the direction of Father James F. Watt, Maryknoll Missioner from Seattle, Washington.

At the end of the programs, listeners are invited to send in for free instruction booklets on Catholic Faith. To date some 1,800 persons have enrolled in the Good Shepherd correspondence course.

The latest station to carry the Catholic information programs is station JOUR in Nagasaki.

AUSTRALIAN PRIME MINISTER RAISES WORK OF CATHOLIC MISSIONERS IN JAPAN

SYDNEY, Australia. — Catholic missionaries in Japan are doing "a magnificent job" in fostering friendly relations between Australia and Japan, Prime Minister Robert G. Menzies declared here.

Mr. Menzies addressed a Catholic gathering at the opening of an exhibition of Japanese arts and crafts brought here by Father Tony Glynn, M., Australian-born missionary.

The Marist priest who spent six years in Nara City, Japan, originated the idea of the exhibition while serving there. The arts and crafts are an expression of appreciation from the natives of Nara for the clothing given the poor from CORSO (Council of Organizations for Relief Services Overseas).

The Prime Minister, a Presbyterian, said that Australians should follow the example of these missionaries and not nurse hatreds and perpetuate enmities at a time when Australia needs every friend it can get.

"Their concept was in reality the Christian concept of international relations," Mr. Menzies said.

Father Glynn, who calls Japan the biggest bulwark against communism in Asia, praised the prime minister's efforts to encourage friendship between the peoples of Australia and Japan as a mark of a true statesman.

The Marist priest is currently touring New Zealand and Australia with the exhibit and has delivered more than 400 speeches. A "Rice Bowl Fund" campaign to further aid the Japanese is also being conducted in conjunction with the exhibition.

CATHOLIC SCHOLARS TAKE PART IN FIRST HISTORY OF RELIGIONS CONGRESS HELD OUTSIDE EUROPE

KYOTO, Japan — A dozen Catholic priest-scholars were among the participants at the Ninth International Congress of the History of Religion.

The two-week meeting, which opened in Tokyo and concluded at this Buddhist center, was the first such congress to be held outside Europe.

Catholic scholars included Dr. Raffaele Pettazzoni, University of Rome professor who is president of the International Association for the History of Religion, and three priests who came from Europe—Father W. Koppers of the University of Vienna, and from Germany Father A. Antweiler of the University of

Muenster and Father W. Keilback of the University of Munich.

Among the 125 delegates from twenty-five foreign countries were four Spanish Jesuits, three German Jesuits and one Italian Jesuit, who are professors at their society's Sophia University in Tokyo. From the Society of the Divine Word University of Nanzan in Nagoya came Austrian Father M. Eder and German Father J. Maninger.

Over 400 Japanese scholars were delegates to the congress. Prince Takahito Mikasa, youngest brother of Emperor Hirohito of Japan, and honorary president of the organizing committee, delivered an address during the opening ceremonies. The Prince, who is a recognized scholar of Oriental history and professor at Tokyo Women's Christian College, expressed gratitude that the congress was being held in Japan, which he termed "a living laboratory and a living museum," to those who are interested in the study of the history of religions.

The Emperor's brother expressed the hope that the visiting scholars would discover for themselves the religion of the Japanese, pointing out that Japanese tend to favor the emotional rather than the rational in their approach to religion.

Sophia University held a reception the second evening of the congress to honor the Catholic delegates. Distinguished guests included Archbishop Maximilien de Furstenberg, Apostolic Internuncio to Japan, Dr. Kotaro Tanaka, Catholic Chief Justice of Japan, and Dr. Pettazzoni.

The congress was divided into three parts—meetings, a symposium and

research tours. The symposium, held in Tokyo, was sponsored by the congress with the support of UNESCO.

Papers by outstanding scholars were given on such subjects as primitive religion, religions of antiquity, and religion and thought in the Orient and Occident.

Germany's Father Heinrich Dumortier, S.J. professor of Sophia University, delivered two outstanding papers, one on "Natural Mysticism in Zen" (a contemplative sect of Buddhism) and the other on the "Easternization of Christianity: Influence of Oriental Culture on Christianity in Asia."

"The Development of the Japanese Religion of the Pre-Classic Period" was the subject of the paper given by Austrian Father Mathias Eder, S.V.D. of Nanzan University in Nagoya.

Catholic delegates appeared to consider the congress as useful from the viewpoint of the scientific study of the history of religions. East and West cultural relations were studied, and efforts made to foster understanding among the students of religious history of the Orient and Occident.

The congress stressed cultural adaptation in particular. The meeting enabled scholars from all over the world to study the religion of other peoples and meet the leading personalities concerned.

CONVERSION RECORD IN JAPANESE PREFECTURE APOSTOLIC

MATSUYAMA, Japan — Since last July, 160 converts were baptized in the mission of Matsuyama of the Prefecture Apostolic of Shikoku. The

the greatest number to be baptized in a single year in this mission.

Matsuyama is the capital of Ehime Province. The Catholic Mission here conducts a college, middle and secondary school for boys, which have 700 pupils preparing for admittance to universities. There is also a college, middle and secondary school, for girls, with 2,030 students in attendance. A large Catholic psychiatric hospital in this city is now being modernized. A home for the aged poor is being planned in keeping with a proposal made by civil authorities through a Deputation of the Province of Ehime which has offered guarantees in connection with the construction and upkeep of the hospital.

KOREA

CRS-NCWC GIVES MILLIONTH MEAL TO POOR IN KOREAN DISTRICT

HOENG SONG, Korea — Msgr. George M. Carroll, M.M., Korea director for Catholic Relief Services-National Catholic Welfare Conference, personally handed over the one millionth meal given to the poor of this parish in the past fifteen months.

Completely destroyed during the Korea war and slowly coming back to life as the county seat, Hoeng Song is set in a poor farming area many families are still in need of assistance.

Two years ago CRS-NCWC undertook the task of setting up feeding stations and supplying meals to the most needy people in the area without regard to their religious beliefs.

Under the supervision of its pastor, Father Arthur McMahon, S.S.C., the feeding station of Hoeng Song now operates seven days a week giving 3,880 poor people one meal of corn meal and milk a day.

BISHOP ADDRESSES GROUP OF CATECHISTS IN KOREA

KANG NUNG, Korea — Bishop Thomas Quinlan, S.S.C., Vicar Apostolic of Chun Chon, gave the closing address at a three-week course of catechetical instruction attended by over sixty lay catechists here.

In his speech the Bishop stressed the necessity for catechists to be thoroughly versed in all the doctrines of the Church so that they may instruct their catechumens in the Faith. He urged them to continue their efforts to help priests bring as many people as possible to the knowledge of the Church.

The course was conducted by two Korean priests, Father Peter Han, rector of the Holy Ghost Major Seminary in Seoul who lectured on the sacraments, and Father Benedict Sye, O.S.B., secretary to the Catholic Committee of Korea, who lectured on the commandments. Audio-visual media in the form of a complete set of films on the subjects treated were used to explain and clarify the lectures.

MARYKNOLL FATHERS IN KOREA TOTAL 41

SEOUL, Korea — Seven Maryknoll priests from the U.S. who arrived here recently bring the total of Maryknoll Fathers at work in Korea to forty-one.

The new missionaries will spend their first year familiarizing themselves with the Korean language, the country, its people and its customs.

Maryknoll Fathers here are in charge of the recently created Apostolic Vicariate of Chungju, where they head seventeen parishes and attend to the spiritual needs of 20,000 Catholics.

The seven priests are Fathers John Dowd, Frederick Luhmann and James De Fino of New York City; Father Gerald Murphy of Long Island, N.Y.; Father Fernand Paquet of Biddeford, Maine; Father Alfred Keane, of Dorchester, Mass; and Father Edward Richardson of Chicago.

NEW MISSION SOCIETY STARTS WORK IN KOREA

PUSAN, Korea — Another mission society has started work here in Korea's second largest city and biggest port on the southeast tip of the peninsula.

At the invitation of Bishop John Choi, Vicar Apostolic of Pusan, eleven Sisters of the Franciscan Missionaries of Mary opened a temporary dispensary for the care of poor persons here. Besides a dispensary, the Sisters run a workshop for unemployed Catholic girls, teach Sunday school, and do catechetical work in the parish where their convent is located.

Before coming to Korea, the eleven Sisters were engaged in mission work in Japan. Six of them are Korean, while the five others include one French, one Canadian, one English and two American Sisters. The latter are Sister Mary Robert Southwell, born Mary Sullivan, of Boston, and Sister Mary Columba of the Eucharist, born Margaret Donlon, of Philadelphia.

The Franciscan Missionaries of Mary began to make plans for a Korean foundation as far back as 1929. Troubled conditions in the Far East prevented those plans from being realized. In 1933 a further step was taken when the first Korean novice was accepted in the society's novitiate in Japan. In the following years five more were accepted. These six Korean Sisters are members of the present community in Pusan.

Operating the dispensary is merely a temporary project for the community, which plans to build and run a girls' high school here.

BISHOP LEADS KOREAN PILGRIMAGE TO LOURDES

SEOUL, Korea — Bishop Paul Ro, Vicar Apostolic of Seoul, left here for Lourdes where he will head a Korean pilgrimage to the Marian shrine.

Accompanying the Bishop are six laymen and a seminarian, who will be met at Lourdes by five Korean priests engaged in post-graduate studies in Europe. Also to join the group at the shrine are several Korean Catholic students living in various European countries, who will bring the members of the pilgrimage to a total of twenty-five.

ORGANIZE CARNIVAL FOR KOREAN CHARITIES

SEOUL, Korea — Gen. George H. Decker, commander-in-chief of United Nations forces in Korea, was presented with the first ticket for the second annual Catholic Charities carnival held here recently.

Lt. Gen. John B. Coulter (ret.), agent general of the U.N. Korean Reconstruction Agency and honorary chairman of the organizing committee, made the presentation.

Dubbed "Operation Triple 'C,'" the carnival is sponsored by the Korean Martyrs' Council of Catholic men and the Catholic Women's Club of Korea. Purpose of the carnival is to raise funds for His Holiness Pope Pius XII's charities in this country. Proceeds will be presented to Msgr. Rignano Righi Lambertini, Apostolic Delegate to Korea, for distribution among the various charities.

A spiritual bouquet consisting of Masses, Communion, visits to the Blessed Sacrament and rosaries for the intentions of the Pope will also be presented to Msgr. Righi Lambertini.

BAPTIZE FORMER NORTH KOREAN PILOT WHO DELIVERED MIG JET TO UNITED NATIONS FORCES

WASHINGTON — A former North Korean pilot who delivered his Russian-built MIG fighter to United Nations forces in 1953 after a dramatic flight to freedom has been baptized a Catholic.

Kenneth Rowe (an Anglicized version of his Korean name, Noh Kum Bok) was baptized at St. Peter's church here by Father Peter Chyang, Korean priest studying canon law and sociology at the Catholic University of America.

On hand for the ceremony was Mr. Rowe's mother, Mrs. Siang Kum Ko. Mrs. Ko, a Catholic, entered this

country last November under the "hardship" provision of the Immigration and Nationality Act. She had escaped to South Korea during the Korean war.

Father Chyang, who has been serving as confessor to the Korean woman, said that Mrs. Ko's influence and example were chiefly responsible for Kenneth's decision several months ago to enter the Church.

Mr. Rowe declared at the time of his escape from North Korea that he learned to prefer freedom over communism from his Catholic mother and father. He said that his father, who died in 1949, was a "very devout Catholic." Prior to his conversion he himself did not practice any religion.

KOREAN BISHOP GOES TO AUSTRIA TO THANK CATHOLICS FOR AID

VIENNA, Austria — Bishop John Sye Bong-kil, Apostolic Vicar of Taegu, Korea, was scheduled to come here to thank the Austrian Catholic Women's Organization for the aid they have given to the poor of his See.

Earlier this year the organization appealed to Catholic families to observe a day of fasting and contribute what they saved to the poor in Korea. As a result of the appeal a shipment of food valued at \$4,000 was sent to Taegu.

While in Austria Bishop Sye Bong-kil was scheduled to lead the annual general pilgrimage of Austrian Catholic women to the national Marian shrine at Mariazell.

PUBLISHES FIRST CATHOLIC TRANSLATION INTO KOREAN LANGUAGE OF OLD TESTAMENT

SEOUL, Korea — The first Catholic version in the Korean language of the Book of Genesis has been published here.

Author of the translation is Father Laurence Sohn, professor of Sacred Scripture at the Holy Ghost Seminary of Seoul. A native of the Apostolic Vicariate of Chunchon, Father Sohn studied Sacred Scripture in Rome for three years before assuming his teaching duties at the seminary.

Publisher of the translation is the Catholic Committee of Korea, sponsor of the project. The paper-backed volume is printed by the Seoul Catholic daily, The Kyonghyang Shinmun, and sells for about 30 cents.

There has long been a Protestant version of the Old Testament in Korean. Reports indicate, however, that Father Sohn's volume is selling as well among Protestant ministers as among Catholics because of the excellence of the translation.

PROMINENT CATHOLIC LAYMAN LEAVES KOREA AFTER DIRECTING COUNTRY'S ECONOMIC RECOVERY

SEOUL, Korea — A prominent Catholic layman who for several years directed the economic recovery of this war-torn country, has left Korea upon completion of the translation.

Lt. Gen. John B. Coulter was closely identified with the Catholic life of the country since coming here in 1953 as Agent General of the United

Nations Korean Reconstruction Agency. This year he was named honorary chairman of the organizing committee for the annual Catholic Charities carnival.

A veteran of five years' service in the Korean theater of operations, Gen. Coulter resigned from the Army in 1952. Shortly afterwards he assumed direction of the activities of the special agency set up by the U.N. to achieve the economic rehabilitation of the country following the Korean war.

Through the collaboration of forty-nine governments and several welfare agencies, including Catholic Relief Services-National Catholic Welfare Conference, UNKRA set about the task of rebuilding factories, helping private enterprises and distributing emergency relief supplies to the Korean people.

During its six years of existence, which came to an end on June 30 of this year, the agency spent \$147,000,000 for the economic recovery of Korea. A lasting monument to the effectiveness of the aid program is the growing prosperity of the country with its new industrial plants, some of which are the finest in the Far East.

GERMANY HAS A VERY STRONG INTEREST IN KOREAN MISSIONS, BENEDICTINE SCHOLAR DECLARES

WAEGWAN, Korea — Interest in missionary activities in Korea is nowhere greater than in Germany because both countries are basically faced with the same situation, political division and the threat of communism, according to a Benedictine priest and scholar.

Father Suso Brechter, Superior General of the Benedictine Congregation of St. Ottilia for Foreign Missions, expressed these views during a visit to St. Maur's priory here, the new center of Benedictine missionary activity in Korea.

Father Brechter, who heads the abbacy of St. Ottilia near Munich, also holds the chair of missiology and religious history at the University of Munich, Germany's biggest university with a student enrollment of 15,000.

The new St. Maur's priory was founded in 1952 at the height of the Korean war. The first wing of the building was completed in 1954, and the second wing is now under construction. Under the direction of Father Timothy Bitterli, O.S.B., the Benedictine Fathers are in charge of eleven parishes in the northwest section of the Korean Apostolic Vicariate of Hwangju.

MANY CLERGY, LAITY ON HAND FOR CONSECRATION OF BISHOP OF NEW KOREAN VICARIATE

MARYKNOLL, N.Y. — Hierarchy, clergy and laity from four continents gathered into the Maryknoll chapel and witnessed the consecration of Bishop James V. Pardy, M.M., new Vicar Apostolic of Chong Ju, Korea.

The solemn, two-hour ceremony began with a procession of more than 100 prelates, priests and Religious, including twenty-eight archbishops and bishops. Bishop Bryan J. McEntegart of Brooklyn officiated as consecrator of the new Bishop. Co-consecrators were Christopher J. Weldon of Springfield, Mass., and Bishop Philip J. Murlong, Auxiliary of New York.

Serving as officers at the consecration Mass were a number of Bishop Pardy's former teachers, classmates and fellow-Maryknollers. Father John W. Comber, M.M., Maryknoll's Superior General, was in the sanctuary as notary.

Members of the Hierarchy present for the occasion included: Archbishops Joseph E. Ritter of St. Louis, Thomas A. Boland of Newark, and Owen McCann of Capetown, South Africa; Bishops Alonso E. Escalante, M.M., stationed Mexico City, Charles A. Brown, M.M., of Santa Cruz, Bolivia, Constantine C. Luna of Zacapa, Guatemala, and Paul Furuya of Kyoto, Japan.

Auxiliary Bishop Fulton J. Sheen of New York, national director of the Society for the Propagation of the Faith, delivered the sermon.

Bishop Pardy's appointment to the Vicariate of Chong Ju was announced by the Holy See last July. At the time he was serving as Vicar General of the Maryknoll Fathers, a post he had held since August, 1956. Prior to his election, he was Superior of all Maryknoll missionaries in Korea.

NEW GUINEA

MONTFORTIAN FATHERS TO ESTABLISH MISSION IN PAPUA

MONTREAL — Father Edmond Lauzier, S.M.M., has been chosen to establish a new mission of the Montfortian Fathers in Papua on the island of New Guinea in the southwest Pacific.

Father Remi Decary, S.M.M., provincial of the Montfortians in Canada, said that the province has agreed to

evangelize a part of the present Apostolic Vicariate of Port Moresby in Papua.

The territory granted to the Montfortians comprises about 25,000 square miles and is located at the western end of Papua.

A native of Grand Isle, Me., Father Lauzier was ordained in 1949 at the Scholasticate of St. Jean in Eastview, near Ottawa.

PAKISTAN

CROWDS WATCH CONSECRATION OF FIRST PAKISTANI RAISED TO THE EPISCOPATE

KARACHI, Pakistan — Thousands of faithful, thronged St. Patrick's cathedral here to witness the consecration of the first Pakistani raised to the episcopate.

Church dignitaries and government representatives were also on hand as Father Joseph Anthony Cordeiro, former rector of the archdiocesan seminary, was consecrated Archbishop of Karachi.

The ceremony was performed by Archbishop James van Miltenburg, O.F.M., Bishop of Hyderabad. He was assisted by Bishop Leonard Raymond of Allahabad, India, and Bishop Francis Cialeo, O.P., of Multan, Pakistan.

Representing President Iskander Mirza of Pakistan at the ceremony was his military secretary, Col. Nawazish Ali Khan. Among the Catholics watching the consecration was the new Archbishop's mother, Mrs. Elvina Cordeiro, and his brother, Father Anthony Cordeiro.

PHILIPPINES

PRESIDENT GARCIA OF PHILIPPINES LAUDS NATION CATHOLIC SCHOOL TEACHERS AT ANNUAL CONVENTION

MANILA, Philippines — This nation's Catholic school teachers have been warmly congratulated by President Carlos P. Garcia of the Philippines who told them, "you hold the destiny of our country in your hands."

In an address to the opening session of the annual convention of the Catholic Educational Association of the Philippines (CEAP) the President told hundreds of delegates from all parts of the country:

"Catholic schools are making a distinct contribution to the building of our nation by their emphasis on moral training, on the formation of character and on the spiritual reality on which, after all, the whole structure of our civilization is founded."

In reference to the theme of this year's convention, "Catholic Education and the Philippine Constitution," President Garcia told the meeting at Santo Tomas University here:

"The right to worship freely and the rights of parents in the education of their children are denied in totalitarian countries, but not in this country as long as our constitution remains in force."

"The existence of private schools and private educational associations such as yours," he added, "is a proof that education in this country is not regimented. With regard to private schools, the government's role is merely supervisory and regulatory but there is no idea here of regimentation or absolute control."

Meanwhile, in a speech at the Philippine Normal College here, Sen. Francisco Rodrigo proposed an amendment to the Philippine Constitution to give religion a higher status in the curriculum of the public schools.

At present the constitution provides released time in public schools for religious instruction, but attendance is optional and no grades are given. The senator's amendment would leave attendance optional but, once parents consent to their children's attendance in religion classes, religion would become a required subject.

Before the close of its convention CEAP passed resolutions to:

1. Protect the right of parents to send their children to schools of their choice.

2. Establish a CEAP commission on engineering and science curriculums.

3. Repeal the section of a present law which compels students to read anti-Catholic works of the Filipino writer Jose Rizal.

4. Urge Catholic schools to encourage parents to work closely with school authorities in the interest of the proper upbringing of their children and to provide retreats for parents.

PHILIPINO BISHOP TRANSLATES BIBLE INTO LOCAL DIALECT

BACOLOD, Philippines — Bishop Manuel Yap of Bacolod found time to translate the Bible into the Visayan dialect of the Philippines by starting day in the middle of the night.

On the printing presses at present is the first Catholic translation of the Bible into the Visayan dialect. Bishop

Yap, head of a busy diocese, managed to translate it by getting up at shortly after three o'clock each morning.

The Old Testament alone ran into over four thousand typewritten pages. Bishop Yap spent five years on this translation. He began the work in 1951 and ended it in 1956, when he began revisions and began looking around for a printing company capable of producing the volumes.

The first printing run will be over 6,000 copies.

These volumes will include the New Testament as well as the Old Testament. Both are the work of Bishop Yap. He had already published the New Testament which was finished in 1941, after two years' work. Bishop Yap is also the author of eight other printed works in the Visayan dialect which is used in the majority of the southern islands in the Philippine group.

There are over sixty-five dialects in the Philippines; the only other dialect that has a complete version of the Bible is that of Tagalog which is spoken in mid-Luzon Island.

IT'S HARD TO BEAT THIS WATER SYSTEM

TUBOD, Philippines — Few towns in Filipino provinces have public water systems.

So when Columban Father Richard Grimme of Altoona, Pa., pastor of Tubod, put a water pump in his back yard to serve the needs of the parish, one of his parishioners came to watch the installation.

The ingenuity of the pump amazed him.

"What system do you find best for getting water?" Father Grimme asked him. This earned the pastor a long stare. Then the answer:

"My wife—I just send her down to the public well!"

NEW YOUTH CENTER FOR MANILA

MANILA, Philippines — Archbishop Rufino J. Santos of Manila has announced that a \$500,000 Catholic Youth Center will be constructed in Manila and named in honor of Pope Pius XII.

This center will have a gymnasium, tennis, basketball and handball courts, along with dormitories both for boys and girls who have come to Manila to study.

In addition to these facilities for the young, the new center will also house all the offices of the Manila archdiocesan Catholic Action organizations. Archbishop Santos expressed the hope that the project will be all completed before the end of 1959.

APOSTOLATE OF SOCIAL ORDER INSTITUTE

MANILA, Philippines — The Institute of Social Order, which is conducted by the Jesuit Fathers in Manila, has a Labor-Management School that may have far-reaching Apostolic results.

The last session of this school was held at night for 136 adults who formed a very heterogeneous group: seven University graduates; seventy-two college and high school graduates; forty union members and ninety-six non-union members. The group represented fifteen different professions.

The lectures, which were given, were on such topics as: Labor Laws; Rights and Duties of Capital and Labor; Nationalism; Communism and Bank Economics.

The Institute of Social Order conducts a Radio Program called, *The People may Live*. Prominent leaders and experts in various fields of social science are speakers on the program which deals with questions like *Land Tenancy in the Philippines*, *The Present Austerity Program* and other economic and social problems.

The Institute's monthly publication, the *Social Order Digest*, has a circulation of about 500 and its reference library at the center is consulted by many students of the social order.

OBSERVERS NOTE NEW PATTERN OF COMMUNIST STRATEGY IN THE PHILIPPINES

MANILA, Philippines — According to observers here a new pattern of Communist strategy for the Philippine Islands has emerged within the past several months.

In general, there has been a shift from propaganda among discontented industrial and agricultural laborers to infiltration among the intellectuals of the nation. The most dangerous form of this infiltration is felt to be within some of the universities of Manila itself where the number of suspected Communists among professors and students is increasing.

The methods used vary according to circumstances. Observers have noted details of the "red line" which we give below. Some of these details will be recognized by their similarity

to the methods followed in China. In general, the effort is always made to use discontented people for Communist ends and this is especially true with regard to ultra-nationalists and anti-clericals.

To the ultra-nationalists the philosophy of Jose Rizal, the national hero, is presented as materialistic. To be a true Filipino—so the refrain goes—one must think of this as the truest of Filipino thought. Secondly, the culture of the Philippines is presented as really non-Western, hence there is need for further study in the real culture of the Philippines, the rude native pre-Spanish culture.

The Spaniards, and after them the Americans, it is said, tried to obliterate this native culture by superimposing their own. If a Filipino wishes to get to the roots of his own native genius, he must, so he is told, shake off any ties with the colonial mentality of the West.

The anti-clerical appeal is aimed especially in the direction of Spanish culture and influence. The technique of the big-lie-told-over-and-over-again is applied here. Historical situations are distorted so as to throw the Church into an unfavorable light, and truth and facts are ignored or misinterpreted.

The young university student is told again and again that the Church is against academic freedom and that she wants to enslave the minds of the young so that they will remain intellectual infants "mouthing the dogmatism of the Hierarchy." One who challenges these statements is laughed to scorn in the well-known Communist name-calling technique.

The same haughty sophistication is affected in statements about the Catholic Press and student Catholic Action in the islands. The liberal's interpretation of democracy and freedom is being used to divorce the student's intellectual life from his religious life and also to prevent the priest-citizen from voicing his political sentiments publicly.

An observation of importance concerning communism in the Philippines is the fact that there is a very noticeable increase in the infiltration of Communist Chinese elements in the schools of the Philippines especially those of the South. The extent of illegal entry and smuggling of Chinese Communists from the mainland is, of course, not publicly known but it is felt to be on a much larger scale than is commonly believed.

TAIWAN

JESUIT PRIESTS, 400 YEARS APART, HELP IN CONVERSION OF NOTED CHINESE SCHOLAR

TAIPEI, Taiwan — Sixteenth and twentieth century Jesuits collaborated in the conversion of a noted Chinese scholar here.

On the feast of the Assumption, Prof. Wu Hsiang-hsiang of the National Taiwan University was baptized by Jesuit Father Edward Murphy of San Francisco.

Dr. Wu was given the name of Matthew, in honor of the 16th-century Jesuit missionary, Father Matteo Ricci, to whom the professor owed his first interest in Catholicism.

Dr. Wu holds the chair of modern Chinese history at Taiwan Univer-

sity, and is generally considered one of the outstanding authorities on the subject.

Until exactly a year ago his interest in Father Ricci stemmed exclusively from the latter's contribution to the learning of his time. From the time of his arrival in 1582 to the time of his death in Peking thirty years later, Father Ricci established himself as an acknowledged peer of the Chinese scholars of his day even in their own country.

Then on August 15, 1957, Dr. Wu attended the baptism of a colleague, Dr. Pao Chen-p'eng, director of the National Museum. The ceremony took place at the Jesuit house here. While chatting with some of the Fathers, Dr. Wu discovered that they were of the same society as Father Ricci.

Contact with the Jesuit Fathers led to further knowledge of Catholicism and to an appreciation of the underlying motives of Father Ricci's heroic life. Study of Catholic truths under the guidance of the Jesuit Fathers was followed by Dr. Wu's conversion and baptism.

CONSTANT PROGRESS ACHIEVED BY CATHOLICISM IN TAIWAN'S MOST SUPERSTITIOUS DISTRICT

TAIPEI, Taiwan — Catholic missionaries are making slow but constant progress in an area of this island which is under the influence of idol worship.

Figures released by Bishop Thomas Niu, Apostolic Administrator of the Apostolic Prefecture of Kiayi in southern Taiwan, indicate that the

number of Catholics there increased by 1,239 during the past 12-month period.

As a result the number of faithful in the area has now reached a total of 8,062, compared to the 2,000 when the prefecture was first created in 1952.

The Apostolic Prefecture of Kiayi comprises of two civil counties. One is the site of the famous Ma Tsu temple, most popular place of pagan pilgrimage on the island.

Superstition is strong in Taiwan, but it is nowhere greater than in the area near the temple.

In the 17th century Chinese settlers from the coastal province of Fukien brought with them a statue of the pagan goddess Ma Tsu and set it up in a shrine at the small fishing village of Pei Kang. Popular with the fisher folk and farmers of the Chinese coastal provinces since the 10th century, Ma Tsu has always been the favorite idol worshiped here by the Taiwan descendants of the early settlers who form the majority of the island's population.

Most of the forty-eight priests who staff the Kiayi Prefecture are members of the Chinese secular clergy. One American priest, however, is active in the district and has his own plan to combat superstition.

Father Gerard P. Mach, O.S.B., from the Benedictine Abbey of St. Procopius, Lisle, Ill., built a mission church dedicated to Our Lady of Fatima in Pei Kang. The former China mainland missionary chose a place near the pagan temple as the location for a future Benedictine monastery and novitiate, in the hope

that the example of Christian monasticism may influence the thousands of pilgrims who come every month to worship the goddess Ma Tsu.

QUEMOY'S SOLE CATHOLIC MISSIONER RETURNS TO POST UNDER INTENSIVE CHINESE COMMUNIST BOMBARDMENT

TAIPEI, Taiwan — Franciscan Father Bernard Druetto, returned to his post on Quemoy island while it was under intensive bombardment from the Communist Chinese mainland in late August.

Seeing the possibility of an endangered supply line before the heavy attacks began, the sole Catholic missionary on the island, had left Quemoy to fly to Okinawa to replenish his stock of medicines for his dispensary.

Hearing about the start of the heavy shelling while on Okinawa, the priest rushed to return to his post, flying through Taipei to the Pescadores islands where he joined a group of news correspondents who were able to reach Quemoy in a Navy ship.

Father Druetto, who along with the islanders has grown accustomed to sporadic shelling since his arrival on Quemoy in 1954, was once before a victim of Red violence. The French missionary was imprisoned by the Communists for eight months before his expulsion from mainland China in 1952.

Now he is again caring for the spiritual and material needs of his 400 faithful, moving from mission station to mission station on the 70-square-mile island in a truck donated by

Catholic Relief Services—National Catholic Welfare Conference.

Here on Taiwan the recent Red action in the offshore islands area has had no visible effect on the peaceful daily lives of the people. Archbishop Joseph Kuo of Taipei, however, instructed all pastors to offer their Sunday Mass on August 31 for the people on the offshore islands, for world peace and the successful outcome of the struggle against atheistic communism.

In the opinion of a high Church authority here, whose views are shared by many observers, the recent Chinese Communist attacks were aimed at forcing the entry of Red China into the United Nations. It is believed here that the Soviet Union made a stronger than usual effort at the recent opening sessions of the U.N. General Assembly to compel debate on the issue of seating the Peking regime.

The Communist tactic of increasing tension in the Taiwan Straits to the breaking point is having a measure of success, observers here note. They point to the many recent demands in neutral nations and even in countries allied to the U.S., whose Seventh Fleet has begun to convoy Nationalist Chinese supply transports to within a few miles of Quemoy, that a seat be given Red China to avoid the threat of war.

These demands are being made, missionaries here with long years of experience of Communist methods point out, despite the fact that retreat or compromise in the face of Red attacks has never yet curbed communism's imperialist ambitions.

61 MILLION POUNDS OF RELIEF SUPPLIES GIVEN THIS YEAR TO POOR ON TAIWAN BY CRS-NCWC

TAIPEI, Taiwan — 61 million pounds of food, clothing and medicines valued at \$4,500,000 were distributed to the needy of Taiwan this year, according to a report issued by the Taiwan director of Catholic Relief Services-National Catholic Welfare Conference.

"Distributing relief supplies is our main task on Taiwan," said Father Francis J. O'Neill, M.M., in his report. But CRS-NCWC, he added, is "also actively engaged in the relocation of refugees, medical work, construction of refugee housing and animal husbandry. We also try to help disaster victims as quickly as possible."

He took as example the case of Typhoon "Winnie" which struck the east coast of Taiwan in July, leaving twenty dead and thousands homeless, within thirty-six hours CRS-NCWC had a ship loaded with 600,000 pounds of flour, 100,000 pounds of corn meal and clothing, on its way to the disaster area.

The agency is the major distributing organization on the Chinese island for American surplus foods in the form of powdered milk, pinto beans, corn meal and white flour, he stated. Clothing is supplied by American Catholics through the Bishops' Thanksgiving Day collection.

Medical work in Taiwan is also greatly aided by CRS-NCWC, Father O'Neill reported. Six major hospitals, fifty-eight dispensaries and five mobile clinics receive assistance in the form of drugs, equipment and vehicles. The agency also recently completed a 50-bed hospital in northern Taiwan

and furnished most of the equipment for the Camillan hospital in the same area, he said.

"Mudville" and "Goatville" are prominent names in the reports of CRS-NCWC. The former is a low-cost housing project for refugees from Communist China begun in 1954. Its name derives from the building material used. All the units were built by refugees themselves using mud bricks. The entire project of forty-five housing units plus a large dormitory workshop and recreation building for single men cost CRS-NCWC \$18,000.

"Goatville" is the name of a self-help farming project that enables refugee farmers to learn animal husbandry. In January 1956, the agency was given 110 Alpine and Nubian goats by a California firm. These were distributed to four areas in Taiwan with the intention of improving native herds and of providing a livelihood for the island's aborigines. Today, Goatville has a modern compound on a Taipei hillside including six houses for farmers, a goat-shed and a stocked fish pond.

A milk-bar for children in the city of Taipei, tended by the wives of American military personnel, and a sewing room equipped with forty sewing machines for women without means of support are other methods by which CRS-NCWC helps the poor on the island.

DEFENSE OF OFFSHORE ISLANDS AGAINST RED ATTACKS IS DEFENSE OF 'HUMAN RIGHTS,' TAIWAN ARCHBISHOP STATES

TAIPEI, Taiwan — The defense of the Nationalist-held offshore islands

against heavy Red attack from the Chinese mainland is the defense of human rights, including religious freedom," Archbishop Joseph Kuo Taipei declared here.

The Archbishop referred to the intensive shelling of Quemoy island by the Chinese Communists which began August 23 and which led to the intervention of the U.S. Seventh Fleet in convoying Nationalist supply ships.

He spoke as talk continued in Warsaw between U.S. and Chinese Communist representatives in an effort to end the mounting tension in the Taiwan Straits, and as the new session of the United Nations General Assembly opened where the Far Eastern situation is expected to be the dominant issue.

"Quemoy and Matsu are not only symbols of liberty," Archbishop Kuo said, "but guarantees that the free world is filling to stand firm in the defense of cherished principles."

"The defense of the offshore islands is a refusal to abandon 65,000 inhabitants is the defense of human rights, including religious freedom, a refusal to compromise or retreat in the face of aggression at the cost of human liberty," he added.

Archbishop Kuo is the top ranking prelate in Taiwan where the Church has grown with remarkable swiftness following the arrival of many missionaries ousted from the Chinese mainland by the Communists. He is a native of Hopeh province in China, was ordained in 1931 and named Prefect Apostolic of Taipei in 1950.

He became the See's first Archbishop when the Nationalist Chinese capital was raised to archdiocesan rank in 1952. The archdiocese is confided to the care of the Congregation of the Disciples of the Lord, of which Archbishop Kuo was formerly superior general.

TAIWAN GOVERNMENT PLANS NO OFFICIAL BIRTH CONTROL PROGRAM

TAIPEI, Taiwan — The Governor of Taiwan, Chow Chih-jou, has stated that the Chinese government plans no official birth control program.

The Governor made this statement in reply to an interpolation in the Taiwan (Formosa) Provincial Assembly. The government, he said, plans to leave any decision with regard to family planning entirely up to the individual.

Previously, the Governor had said that he did not advocate birth control as a means of dealing with the population growth in Taiwan and he referred to the fact that Dr. Sun Yat Sen, Father of the Republic of China, was opposed to the practice.

The Government's position, as stated by the Governor, is neither pro nor con. In itself, this is not a signal for rejoicing, but it is significant. In many other countries throughout Asia there are strong governmental programs to establish birth control as a national policy, notably in India, Ceylon and Japan.

Governor Chow's statement is also significant considering the many statements advising a birth control made in recent months by government officials and advisers.

Recent proponents of birth control include outgoing International Cooperation Administration Director Joseph L. Brent, who advised the Chinese government to adopt an "adequate" birth control program to curtail population growth here.

Economic Minister, Yang Chi-tseng, was quoted on June 21st, as having proposed birth control "to ease the pressure on the economy being exercised by the rapidly growing population."

Arthur N. Young, former Financial Adviser to China, was quoted on February 11th as saying that the annual 3.2 per cent increase in population on Taiwan is "its basic problem." The report went on to say that Mr. Young praised the efforts of some government organs to educate the people on the benefits of family planning and that he "hoped this would become a major policy in Taiwan, as it has in Japan."

The United Nations Economic Commission for Asia and the Far East (ECAFE) has advised Asian nations to consider national of birth control in order to avert: "a virtual population explosion which is underway in Asia." This advice was given in the ECAFE annual report and presented at its 14th plenary meeting in Kuala Lumpur, Malaya on March 4, 1958.

In spite of these ominous warnings, the fact remains that Taiwan produces much more food than she can consume: 40 per cent of the rice grown here is exported. Food production on the island is far from its peak of productivity. provincial Commissioner of Agriculture and Forestry, King Yang-kao, was quoted on June 24th as saying Taiwan still has a large acreage of non-utilized land, which

will be made arable in coming years. This unused land includes 125,000 acres of tidal land and half a million acres of mountain land.

A recent survey conducted along the new Cross-Island Highway showed that fruit, nuts, vegetables and other crops previously not grown on Taiwan can be raised in the unused mountain areas.

The rapidly expanding population of Taiwan is at present putting some strain on such things as housing, classrooms, electricity and water supply. However, the productive potential of the island is increasing in proportion. Evidence of this is seen in such projects as the giant Shihmen dam, the Cross-Island Highway and the expansion of the fishery and lumber industries.

Red China, whose population is increasing at the rate of 16 million annually, has had a vigorous birth control program in operation. In contrast, Free China's attitude toward "official birth control" has averted, at least for the present, a major stumbling block to prospective converts to Taiwan.

VIETNAM

INCREASING CATHOLIC STRENGTH IN SOUTHERN VIETNAM DRAWING FIRE FROM PSEUDO-BUDDHISTS

QUINHON, Vietnam — The gains achieved by Catholicism in this country won its independence have aroused strong opposition on the part of certain elements who are seeking to offset the Church's growth and strengthen Buddhism for their political ends.

Following a period of stagnation that lasted several decades, Catholicism has flourished in Vietnam since 1955 to the extent that there now are more than 100,000 catechumens throughout the country waiting to be received into the Church. The Catholic population is now about 800,000 in a total estimated at about 12,500,000.

Reasons for this unprecedented progress are twofold. The first lies in the example of heroic resistance offered by Vietnamese Catholics to communism. Before Vietnam was split in two in 1954, a majority of Vietnamese Catholics lived in the northern part of the country which is now ruled by the Communists. Since then, despite Red efforts to stop them, more than 700,000 of the 1,200,000 Catholics who lived in the north have fled to the Republic of Vietnam.

The second source of gain for the Church is directly linked to the departure of the French which, under the influence of Catholic Vietnamese resident Ngo Dinh Diem, has led to disappearance among the natives of an ancient prejudice closely linking Catholicism to colonialism. The initial French occupation of Indo-China was begun 100 years ago on the pretext of protecting the Catholic missionaries and faithful, who were then undergoing bloody persecution.

In the face of the Church's flourishing prospects, certain groups have launched a campaign of political activities under the cloak of Buddhism, the nation's oldest religion. Main purpose of their activities is to obtain the backing of the masses in parliamentary and electoral consultations scheduled to be held next year.

Easily recognizable in this campaign is the hand of communism which, outlawed, hides behind a religion whose discipline has become lax to the point where any man can become a Buddhist monk merely by changing his robes.

A number of Communist leaders have thus become pseudo-monks, to freely pursue their activities without police interference. An example of their efforts to subvert the people was found in the town of Binh Dinh, where police forces seized a document ordering Red leaders to support Buddhism for, it said: "The triumph of Buddhism is the triumph of communism."

Favored among the propaganda weapons used by these elements, Communist or others, is the claim that Catholicism will only bring hardships and persecution to the people in retaliation for the Catholic priests and laymen who themselves fell the victims of persecution at the hands of natives in past Vietnamese history.

Other tactics used by these groups include the formation of a National Buddhist Community, which has its headquarters in Saigon. Also in the same city they have established a seminary for the formation of future Buddhist monks.

Pseudo-Buddhist elements have gone so far as to create a liturgy with ceremonies copied from Catholic practices, particularly where baptism, marriage, funeral rites, and the veneration of sacred images are concerned.

Anti-Church activities also include the publication of periodicals, and the establishment in all cities of Buddhist primary and secondary schools.

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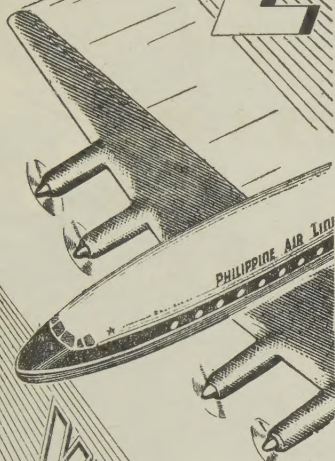
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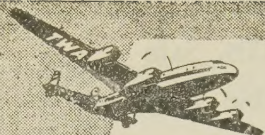


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